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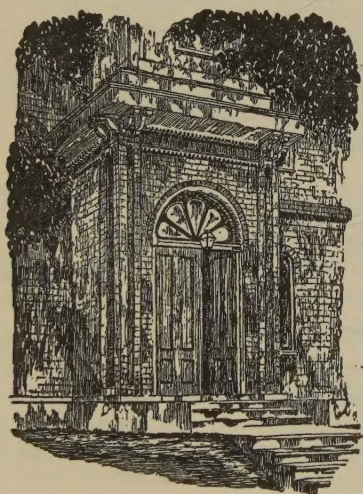
APRIL, 1957

Number 2

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Alumni Bulletin

Bangor Theological Seminary



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ANNIVERSARY WEEK PROGRAM

JUNE 2nd, 3rd, 4th

Sunday, June 2nd

7:30 p. m. Baccalaureate Service. The Chapel. Sermon by
Professor Marion J. Bradshaw, D. D.

Monday, June 3rd

7:00 p. m. Testimonial Dinner honoring Professor Marion
J. Bradshaw, D. D., The Bangor House.

Tuesday, June 4th

9:30 a. m. Alumni Association Annual Meeting. Lecture
Hall, Chapel Building.

11:00 a. m. Joint Meeting of the Alumni Association with
the Bangor-Brewer Ministers Association.
Address by the Reverend Clarence W. Fuller,
Minister of the First Congregational Church,
Melrose, Mass.

12:30 p. m. Alumni Luncheon, Seminary Commons.

4:00 p. m. President's Open House, 15 Fifth Street.

8:00 p. m. Graduation Exercises, All Souls Congregational
Church. Address by the Reverend Clarence W.
Fuller, Chairman of the Seminary Board of
Trustees.

THE ALUMNI BULLETIN

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The Alumni Bulletin

Of Bangor Theological Seminary

MERVIN M. DEEMS, *Editor*

Volume XXXII

APRIL, 1957

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CONVOCATION ISSUE

We continue the tradition of publishing one lecture of each of the Convocation leaders with the exception this year of the Samuel Harris Lectures. We take this opportunity to thank the Lecturers who have supplied the editor with material for publication.

LIFE'S SECOND-BESTS

By CHARLES W. GILKEY

(Dr. Gilkey, graduate of Harvard University and of Union Theological Seminary and Dean Emeritus of Rockefeller Chapel of the University of Chicago in his second appearance at Bangor Convocation led the Beach Quiet Hour on the general theme "The Upward Look". This is the third sermon in the series.)

A HUNDRED years ago, in 1857, gold had been discovered in the California foothills nine years before, and the greatest gold rush in American history was still in full career. There were no trans-continental stream-liners then to whisk you in comfort from Chicago to the Coast in less than three days; still less were there trans-continental planes to land you there over-night. Beyond the muddy Mississippi stretched two thousand miles of well-nigh trackless prairie, mountain, and desert, to be slowly crossed by covered wagon or caravan—with Indians plenty along the way, lying in wait you knew not where.

Of course if you started from Boston or New York, there was a much-travelled alternate route by sea; but even so there was then no Panama Canal to halve the distance, and no steamships to quarter the time. Some of the gold-hunters, and most of their supplies and

freight, went by sailing ship south around Cape Horn, through the stormiest and most dangerous waters on any main sea-route, and then north again to San Francisco Bay. That perilous voyage of 15,000 miles, from any port on the Atlantic seaboard to the Golden Gate, always took three to four months.

That decade of the 1850's wrote the brief bright chapter of the American clipper ships, when the "Yankee Clipper" was not, as in our time it has become, the nickname of a baseball star drawing \$100,000 a year from the New York Yankees—but rather denoted one of the fastest and most beautiful "tall ships", crowded with white canvas, that men have ever built to sail the seven seas. One voyage in record time from coast to coast around the Horn would make the ship and her captain famous, and almost pay her cost to build; and later voyages would make fortunes for her owners, and big bonuses for her officers and crew. The

masters and mates who walked the quarter-decks of the big clippers were being trained here on the Maine coast and down on Cape Cod; and those of us who have some of their salt sea-faring blood in our own veins (my own Gilkey grandfather was sailing his coastwise schooner out of Searsport a decade before a big clipper ever hove in sight at sea in a rush of white)—those of us with three generations of State-of-Maine sea-faring blood in our veins find that it pulses a little faster to this day, when we come across some true story of their resourcefulness and courage in a crisis on the high seas.

One of my summer neighbors at Boothbay Harbor, knowing my interest in these matters, loaned me recently a clipping from the *Lewiston Journal* for Feb. 10, 1951, containing the reminiscences of Miss Bessie E. Dickinson of Bath, then 77 years old, who in her teens had sailed seven times around the Horn with her father, Capt. Wiley R. Dickinson, of Phippsburg, near the mouth of the Kennebec. She had written her own account of his last voyage, in the 1890's, eastward from San Francisco to New York, in command of the "Aryan"—"a sleek clipper ship . . . said to be the last wooden square-rigged ship built in the world.

To understand the significance of her story, we must remember that only twenty-two voyages from an Atlantic port around the Horn to San Francisco, in less than one hundred days, are on record, for what Samuel E. Morison, in his *Maritime History of Massachusetts*, calls "the longest race-course in the world." Seven of these were made by clipper ships designed and built by Donald McKay, the prince of his profession in its greatest days; and two of these seven were hung up by his famous "Flying Cloud"—the lovely name of which was borrowed by a modern motor car maker for one of his recent models. In other words, a hundred days around the Horn from port to port was what a golfer to-day would call "par for the course"; like ten seconds for the 100-yard dash, or (more recently) four minutes for the mile run. On Capt. Dickinson's last voyage around the Horn, with the aid of

the favoring westerlies where they needed fair winds most, the "Aryan" made Cape Hatteras in 89 days, and had 11 left—surely plenty of time for that short run with the usually fresh southerly winds along the Atlantic seaboard—to get to Sandy Hook. Officers and crew were both in high spirits over that prospect, for it meant a bonus at once, and more business at higher freight rates for all their later voyages—and for the captain himself, rating at the top of his profession.

But then, by the worst kind of bad luck they ran into a long spell of flat calm, that lasted day and night for seventeen days; and their hundred days at sea ran out with their sails hanging limp, still out of sight of Sandy Hook. Fortunately Capt. Dickinson, balked at the last moment of his lifelong ambition by this bad break, had a second-best up his sleeve. The big clippers always furled their sails outside New York Harbor, and went into port under tow behind a hired tug-boat. But Capt. Dickinson had always maintained that a stout-hearted captain, with a well-trained crew could bring their ship up through the crowded Narrows under her own sail, swing her around and slow her down with backed sails, and drop anchor then in the well-filled anchorage close by the Statue of Liberty—all by their own courage and skill. This was his chance to test and so to prove his faith. And with officers and crew answering his challenge with a fair fresh breeze that put "a bone in her teeth" as she swept up through the Narrows, and with all the crowded inner harbor holding its breath, she swung safely up into the wind, and glided to her anchorage.

To us amateur sailormen, who so often overshoot our mooring or fail to reach it—or have to rely on our engine to make up for our own misjudgment of distance and momentum—and who have been known to bang our light pleasure craft into a wooden float or even a stone wharf, with damage both to our stem and our pride, that masterpiece with a heavily laden clipper ship seems a much more notable achievement of courage and skill than the hundred-day record he so narrowly missed—and that, through no fault of his own. But

was his own daughter fifty years afterward who put the deeper meaning of the story into her own words of moving simplicity, and whose pride in her father combined with her own spiritual insight to find a final phrase of singular beauty, that would serve any preacher for a text on "Life's Second-Bests". Listen to her own reflections in her seventies, as she looks back on this adventure in her teens:

"Father had made his 'record', for no sailing ship had ever sailed up to its anchorage in New York Harbor. It was a feat for any captain to be justly proud of. Father had always said it could be done. Everyone else said it could not, and now Father had proven he was right. Life is a strange thing. Father had wanted more than anything to make a record passage in days but did not. He was the envy of all the Captains in sailing right up to Liberty."

I

Now sooner or later something like the first chapter in this story happens to most of us on the voyage of life. We set our hearts on some pet ambition—like his for the 100-day voyage. Perhaps we too get it within our reach and almost within our grasp—as he did. But then some sudden break, possibly like his in external circumstances or in factors beyond our control; but sometimes too within ourselves,—in our health or temperament or abilities—and the prize eludes us. Then comes the real crisis. We can spend the rest of our days pitying ourselves in permanent frustration over that one bad break: or we too by the grace of God can turn what at first looked like a second-best, into a major achievement that, with His strength working as Paul said through our weakness, becomes our own.

All of us have seen this done with illness, or physical disability, or accident; and it happens oftener than most of us realize in athletic sports. Twenty years ago, when our son in his teens was going in for school tennis, I took him to Forest Hills to see the finals for our national title between the French challenger Henri Cochet and the defender Ellsworth Vines. While ten thousand spectators were gathering for the big match, the

finals of the Veterans' championship were put on. Not all that big crowd knew that the defender had already won the title twice, and if he could win again, would take the championship bowl for his own permanent possession. Anyone could see that he was a one-armed player, playing left-handed: but few knew in advance that twenty years before, he had lost his right arm in a bad auto accident. It had taken him fifteen years to learn to play with his left arm; and one can hear his friends say, as they watched those earlier years of slow and frustrating progress, "Wasn't it tough luck that it should have been his tennis arm that he lost?" But they didn't know Clarence Charest. When at forty he was at last eligible for the Veterans' tournament, he was a better player with his left arm—spite of the severe handicap on his service—than he had ever been with his right. Twice thereafter he won the Veterans' title; and at stake that day was his third—which, if he could win, would make the Veterans' bowl his own to keep.

I shall never forget the rising excitement of that hard-fought match—a much better one in that respect than the later final which we had all come to see. The score went to one set apiece; and in the third and decisive set, Charest was down either 2-4 or 2-5, and apparently losing his best and perhaps his last chance for the bowl. Then, with ten thousand supporters cheering every point he won, he began to pull up, and presently deuced the set. I am not sure after these years whether the final score was 7-5 or 8-6: but the important point was that Charest won it—and with it, the bowl to keep. I shall always believe that the coolness, self-discipline, and sheer grit in a crisis, which enabled him to pull that match out of the fire at the dramatic climax of his whole tennis career, were developed not only in the muscles of his left arm, but in his own character, through the long grind of the twenty years that had followed an accident that seemed to put an end to his tennis career.

Nor is this story limited to one sport. Every golfer remembers how Ben Hogan was so badly smashed up in another auto accident that they said he could never play golf again—

but came back at 39 to win both the American and the British open. Most tennis players know that Captain Talbert of our recent Davis Cup teams, and Hamilton Richardson, their most promising player, are both diabetics. And Tenley Albright, who won the Olympic women's skating title four years ago, did it (as her contemporary teen-agers may well be reminded) in spite of polio in her childhood.

II

This story of second-bests (or even worse) turned into major achievements, takes place also in matters even more fruitful and far-reaching than athletic victories won out of apparent defeat. One of my own homiletic students in a theological class-room many years ago, now minister of an important New England church, has told me about a young man in his former suburban parish near Chicago. Like Ted Williams of the Boston Red Sox, he had done his full term of military service in World War II—only to find himself called up again during the Korean War. His very human comment as he left home for the Far East was: "It didn't seem to do much good the first time!" But his wise mother said to him: "This time, son, when you get a leave, instead of wasting it with the boys, see what you can find that will help right where you are." He spent every leave he had in an orphanage for Korean children, persuaded some of his mates to join him there—and between them, they started "Bundles from America."

We ministers, being sometimes, in spite of our appearance and professional mannerisms, real human beings underneath, have our full share of second-bests,—and sometimes worse than "seconds." There are, for instance, the sermons that we worked hard on, and had high hopes of—only to find them seeming to fall flat when they were preached. I have never forgotten the Monday morning more than 45 years ago, when as a student in Union Seminary at its old location in New York City, I walked down Park Avenue, with Harry Emerson Fosdick—then in his first pastorate at nearby Montclair, and not yet fa-

mous; and asked how his sermon had gone the day before. "Well," he said, "preaching is certainly a strange and mysterious business. Here I have been thinking the last few weeks that I had located the secret of a good sermon—and last week I felt sure I had produced one: but yesterday it fell flat as a pan-cake." Who of us lesser lights does not know that oft-repeated experience? . . . only to find perhaps years later, when we had forgotten all about our disappointment, and even about the sermon, that this was just the one some parishioner remembered and told us about, because it had been of so much help to him in a crisis we knew nothing about. God has a strange way of using second-best, or even lower-grade sermons, beyond all our power to foresee or to understand: "Not by might, nor by power, but by spirit, saith the Lord of hosts."

And this can sometimes be true of entire chapters in our pastoral experience: in the British phrase, they were not quite "our cup of tea"—and perhaps left a bitter taste behind them. One of my clerical neighbors and friends recently had to resign his important city church after a physical breakdown, and took refuge in his summer cottage on Cape Cod to recover his morale as well as his health. He was later persuaded to undertake Sunday preaching, with one week-day's pastoral visitation, in an old parish that had just lost the last in a long succession of brief-student pastorates. That church had never had such preaching, or that community such pastoral care, as he has given under these limitations during the last two years. Its membership has tripled under his part-time ministry, its increased budget has been fully raised, its influence throughout its community has multiplied even more. His own self-confidence and courage have meanwhile grown proportionately during this part-time pastorate; and he has just gone to a much larger suburban church at a critical moment in its history—leaving his recent charge full of affectionate gratitude to the leader to whom they owe so much, and facing their own future with a reborn hope and faith—like his for his own ministry. Now and then, in our profession at least, God uses a "come-down" that

may even be a break-down, to make it the seed-bed of a more fruitful future.

No brother minister who reads Harry Emerson Fosdick's recent autobiography can miss the deep significance of just such a chapter in the life-history of the colleague whom many of us would regard as the most influential minister of our generation—and some of us as without question its greatest preacher. Even his most intimate friends can hardly have realized either the length or the severity of the nervous break-down that interrupted his studies at Union Seminary for almost an entire year, until they read his own brief and restrained account of it, written more than fifty years later:

"This whole horrid experience was one of the most important factors in my preparation for the ministry. For the first time in my life, I faced, at my wit's end, a situation too much for me to handle. I went down into the depths where self-confidence becomes ludicrous . . . In that experience I learned some things about religion that theological seminaries do not teach. I learned to pray . . . because I desperately needed help from a Power greater than my own. I learned that God . . . is an immediately available Resource . . . Without that experience I do not think I would have written one of my early books, *The Meaning of Prayer*. And I learned as well much about human nature that academic courses in psychology leave out."⁽¹⁾

The Meaning of Prayer has continued across the years to be one of the most widely read and spiritually most quickening of Dr. Fosdick's 27 books—and one of the more numerously translated into other languages. Its roots plainly go far down into that "horrid experience"—which was much worse than a second-best. Thence comes likewise the positive and firsthand religious note that is so often sounded in his preaching. And all the later discussions in his autobiography of personal and pastoral counselling as a tap-root of his lifelong ministry, make it plain that this tap-root strikes deep down into that same tragic year of his youth—and has drawn lifelong fruitfulness therefrom. In our own time also, and before our eyes, God still brings great results out of much worse than second-bests.

⁽¹⁾ Harry Emerson Fosdick, *The Living of these Days*, Harper, 1956, pp. 74-75.

III

And now, in these closing moments of our last "Quiet Hour" together, let us focus our final attention where we directed it in the first hour: "Looking unto Jesus." (Heb. 12:2) We read for our lesson today a vivid story from his last pilgrimage to Jerusalem (Luke 9:51-56), that even in Lent receives less attention than it will repay, as a revealing example of how Jesus himself handled second-bests. His little company of pilgrims, tired, footsore, and hungry, had come to a Samaritan village where they had hoped to find welcome and shelter for the night: but, with the racial and religious prejudice that from that day to this has been rampant in that land, and only too familiar in our own, its doors were slammed in his face. Impetuous James and John wanted to call down fire from heaven and destroy them. The American Revised Version puts the heart of the story into two brief sentences that are worth remembering when we find doors shut in our faces. "But he turned, and rebuked them. And they went to another village." (Luke 9:55-56) Across the centuries since, one pities the village that shut him out—they knew not what they did—or what they missed! One envies his second-choice village, that opened its doors and its heart to take him in!

In this vivid story there is a glimpse, as in the whole Lenten story that led finally to Gethsemane and Calvary and Easter, there is human history's clearest revelation, of what God Himself can do with second-bests,—and even worse than "seconds"; and why the cross of Christ stands forever at the heart of the Christian gospel. Surely, as God watched the last days on earth of His Best-Beloved Son; watched treacherous Judas, and hard-faced Pilate, and two-voiced Peter; and heard the fickle mob shouting "Crucify him": surely God might well have said, "This is not even a second-best. This is the very worst! Our experiment with human freedom and responsibility is a complete failure."

But that is not for a single moment, even the blackest, the gospel of the New Testament.

It was not man but God Who turned that Black Friday into Good Friday, and made through that tragic cross on Calvary, the clearest revelation in all human history and experience, of His own redeeming love and saving power toward us His wayward and all but unforgivable human children. For Christian faith and in Christian experience, the text of this sermon comes at the very end, with the light of Easter shining upon it:

"God commendeth his own love toward us, in that, while we were yet sinners, Christ died for us." (Rom. 5: 8 ARV)

Let us pray:

"In the cross of Christ I glory,
Towering o'er the wrecks of time;
All the light of sacred story
Gathers round its head sublime.

"Bane and blessing, pain and pleasure,
By the cross are sanctified;
Peace is there, that knows no measure,
Joys that thro' all time abide."

"Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus, throughout all ages, world without end. Amen."

Christianity and the Self: Religion and Depth Psychology

By JAMES A. PIKE

(Dr. Pike, who holds the J.S.D. degree from Yale University, has been a member of the California Bar, and has served as attorney for SEC. In 1944 he was ordained to the Episcopal ministry and is Dean of the Cathedral of St. John the Divine in New York City. He gave the Enoch Pond lectures on Applied Christianity on the general theme of "Christianity in Context". This is the third in the series. The lecture was tape-recorded and the material is given in the style of an address to the audience.)

ONE hundred years ago there was born a most interesting man—indeed a light to lighten the Gentiles—Sigmund Freud. And in our particular church last spring we gathered together some hundred and fifty scholars throughout the country, psychiatrists of various faiths, a nun, and clergy who are interested in such subjects, and had a colloquium in honor of Sigmund Freud. We closed with a service in St. Luke's Chapel, which is our medical bay, a service of thanksgiving for the life and work of Sigmund Freud. We got a little bit of correspondence on that. Several people said that Sigmund Freud was an atheist. Of course the simple answer is that he is not now. But more seriously we stressed a point that I think is very important, if we are going to make our Christianity something that is in context to President Whittaker's phrase, for he supplied the title of these lectures of mine, if we are going to see the thing whole, we

must realize that God has odd ways of reaching us apart from the regular telling and the regular wiring which we can encounter. This is one of the most important insights—sons of God can be raised up from very stones. One need not be in apostolic succession to be a means of life to mankind. One need not even know the name of Christ to be a minister of Christ, because in the beginning was the Word, and that Word is the light that lighteth every man that cometh into the world. Yea, even Sigmund Freud. The fact that Sigmund Freud in the nineteenth century had an atheistic outlook typical of the intellectuals of his time colored some of his conclusions, of course, but it did not invalidate the methodology, the understanding of human nature in its processes, the understanding of the depth of human personality, which has stood as a rebuke against the overrationalism of our secular society, and also the overrationalism of our ecclesiastical society.

I

Ever since the so-called Enlightenment the churches, as well as those outside the church, have tended to think that man is made up of a mind attached to a body, just as driving a bicycle, and that in the mind there were reasoning processes and syllogisms, and so forth, and that man sort of functioned in terms of the reasoning processes in his mind. He did the things that the pictures in his mind would call for. Therefore, such notions as the more education, the more virtue. Knowledge is virtue.

When I was Chaplain of Columbia University, sometimes anxious parents would ask me, "Do you think, Chaplain Pike, that the young people of today are better or worse than a generation ago?" My answer was always, "Yes" because the more you know, the better you can be, and vice versa. When I was an attorney for the Security Exchange Commission, one of the most ruthless, and one of the most elusive crooks that I have ever run into in terms of robbing widows and orphans, was a Ph.D. in Comparative Religion.

Man is not made up that way. A man is constructed like an iceberg. (By the way, I was lecturing at some academic gathering a while back, and someone said that was an exceptionally fine illustration for an Episcopalian to use. In any case, they say that with us, many were cold, but few were frozen.) Man is made up like an iceberg, that is with one-eighth above the surface and seven-eighths below the surface. There are the unconscious depths, the accumulation of urges and memories, fragmentary, broken things, resentments and hates, pressures, confusions, also many good things which I hope we will have time to point out. These things press themselves through the little layer between conscious and unconscious. The conscious mind goes right to work as though a coin had been put into a slot, and reasons are produced for that which we are urged by the unconscious to do, which is the reverse of what we had thought.

This does not deny the totality of the freedom of our conscious life by any means, but

it does mean that we are not as free as we thought we were, and it means that the process of rationalization is a little more automatic than we thought. These reasons that are produced so automatically are often very convincing to ourselves, sometimes not quite so convincing to our neighbors, who are too kind to tell us, and they are rarely convincing to Him (and notice the depth psychology in this plan), they are rarely convincing to Him "unto whom all hearts are open, all desires known, and from whom no secrets are hid." We ask God to cleanse the thoughts, not out of our mind, but from our hearts.

This understanding of the makeup of man is actually rather an old one. Freud would not have seemed such a prophet had we not forgotten what we already knew. Hear St. Paul: "There is another law in my makeup that wars with the one in my mind, and those things that I would do, I don't seem able to do; and those things I would not do, are the very things I find myself doing. Who will deliver me from the body of this death?" The psychoanalyst, of course. But you see there is the double dimension understood. The Psalms are full of this; in fact, one other great insight that is found in depth psychology that has been accomplished more by the medical men themselves is the field of psychosomatic medicine—that is, soul-body medicine—the realization that again we don't have the man separated in mind and body—man is all one piece. And if a man is going to be well, he must be well all over.

The interesting explorations between physicians and theologians and depth psychologists these days bear testimony to the fact from the scientific direction, as well as from the religious direction, that these connections are being seen.

I am lecturing this spring at a medical college jointly with one of the medical professors there on psychosomatics, and this is sponsored, not by the department of religion, but by the medical school. Columbia Medical School has recently had a conference between seminarians and medical students for mutual discussion of this area of thought.

The oneness of man, the fact that he is all in one piece is the way the Scripture talks about man. The distinction between body and soul is a false one based on Greek thought, having nothing to do with the Bible. When soul is used in the Bible, it means the whole personality. You can check that out with your scientists. You see it means the whole man—the whole inner expression of a total personality, which is all one piece. As I suggested yesterday the false notion between spirit and flesh, and good and bad, that kind of line-up, has also expressed itself as soul-body, good-bad. Hence, the terrible attitudes which have deformed Christianity in so many quarters, making that which is fleshly evil, and that which is spiritual good. In Roman Catholic thought if a man will whip himself as a monk he will gain extra merit, for he hurts the body. In the Puritan patristic tradition if a man avoids those things that are pleasant, he is serving God better. Therefore, religion for many people in our country, and that is one reason many people are secularists because this is the only kind of religion they have known, is associated largely with don't smoke, don't drink, don't dance, don't do anything that is any fun. They'll have no part of it, because that kind of native secularism is a little more sound in terms of the validity of the joys of the flesh than in terms of our religion.

The doctrine of creation reminds us of the words of Genesis, that on the seventh day the Lord looked out on all he had made, and he said, not that it is O.K.—“It is very good.” And if the physical, sensual world was good enough for God to create, it's good enough for us to enjoy. Some of us even in our most Holy Sacrament of the Lord's Supper, are more abstemious than the Lord himself. This reflects a notion about the world that is worth examining. To me it is unimportant liturgical. I, for one, will back the validity of the sacrament which occurred in a Chinese Communist prison when all that could be procured was, by very careful manipulation, a leaf from under a door with some dew drops on it. These became the elements of the body and blood

of our Lord. I'm not worried, in other words, about what is used. I'm a little worried with the thinking that lies behind the decision to vary the word of Scripture. The feeling that the world is dangerous and that the world is in itself unspiritual is confusing our thinking in many ways; and not the least in that very important area of sexual adjustment, to which we as pastors more and more, I hope, are devoting our time in counseling our people in preparation for marriage—and also some well along in their marriages.

II

Not only the wholeness of life, the psychosomatic unity for those who use this kind of thinking, the sacramental unity of life in which the fleshly is the outward and visual sign of the spiritual, must be considered, but also the means of grace, which is the second important factor about a sacrament. Not only is it the outward and visible that expresses the spiritual, but it is the means of the spiritual. This understanding of the nature of life would redefine the object of life, not as to become more spiritual. Man is not called to become more spiritual. Man is called to be whole. Man is called to be more sacramentally sound, more psychosomatically healthy,—in other words, spirit and flesh pulling together soundly in the same direction under vocation of God. And we express this in the Creed. Never in any Christian Creed is there the assertion of the belief in the immortality of the soul. That is an interesting Greek speculation. I think it's sound philosophically perhaps, but there's nothing of religious faith in that. The Creeds call for the belief in the resurrection of the body, which means the continuity of the whole personality, not this body of course, which chemically changes every seven years anyway, but the continuity of the whole personality. In other words, the assumption that in the life to come there will be individual means of expression, means of inter-relationship; well,—the only word we have for that is the body. Now we have gained from the scientists in regrasping our own understanding of man's make-up.

See the effect in a very tangible way on how you might preach on some of the miracle narratives. Take the miracle story of the second chapter of Mark. It says that there was a poor fellow, we might call him an arthritic, and they tried to get him to Jesus. That was a very interesting comment on the way public relations may eat us up these days in the church. They could not see Jesus for the "press."

In any case the poor fellow was brought in there. We are never to assume that those little peripheries in the gospel tell the whole story—they are sort of *Reader's Digest* summaries of what happened. It is inconceivable that Christ, the Good Shepherd, the pastor, would look at a man he never saw before and give him words of absolution. It is evident that he talked to the man and found out what was bothering him,—that there was a weight of guilt on that man's heart. And then he said, "Thy sins be forgiven thee. Arise and walk." Now a few decades ago that would be the sort of thing we would not preach about, because it presented an unscientific result. Nowadays if we hesitated to preach about it, it would be because there was so little remarkable about the story. Because, of course, if a man gets a weight of guilt off him, his physical condition will be better too. This is just good psychosomatic medicine; this is good depth psychology. It happens all over the place. There is nothing miraculous about it except that the whole universe is a miracle and at the heart of this great miracle in this great sacramental universe is the fact that soul and body are all linked together in that kind of way. But the story itself is a plain illustration of what not only the doctors know, but I think some of us may have experienced in our ministry.

Some years ago this matter impressed itself very deeply upon me when I was called in to say the last rites for a man who had double pneumonia, and whom the doctor had given up,—a very unhappy man who had been alienated from the church. Our prayer book directs us at that point to ask for a special confession of sins. Private confession is voluntary with us, as you know, but at this point, it is

not voluntary, at least as far as asking the person or giving him the opportunity. And how wise the prayer book is here, because so often in critical illness there is a weight of guilt that is making the patient sicker than even the doctor can grasp. I knew he would be startled if I said anything about confession. I said, "Have you got anything on your chest?" with an unconscious pun. Well, he looked me straight in the eye and said, "Yes, I have," and he said, "I've done something terrible." And he had. He told me about it. He had done a most cruel and in part irremedial and part remedial thing involving members of his family. And I said to him, "Well now, you doubt if you're going to live, but will you give me authority to fix things up as best I can, make things right as best I can for you; or if you live, will you promise to make them right?" And he did. Now I said, "That burden is gone," and I assured him both informally and through the liturgical words of absolution that he was through with that for good. Two days later that man got well, and it was so amazing that the doctor wouldn't let him out of the hospital, because it didn't seem right that he should be well. When it was perfectly obvious that the man had been cured, the doctor also was cured, for the doctor was an alcoholic, about to lose his post at the hospital, alienated from the church, about to lose his wife, and the impact of seeing this thing happen caused the doctor to want to get off *his* chest the things that were deeply disturbing *his* life. Now I would not say that I had performed a miracle. I would say that I was just doing my job under God and that in the very nature of things themselves, these relationships exist.

In this area I would agree with Paul Tillich, but I would say in using this in congregations one must be very careful to define one's terms, just as in the case of the word, "myth." But I do not believe in the supernatural. What I mean by that is, that it's all natural. God is in his world and that's the kind of world it is. There's nothing supernatural about that. That's just the way things are, and the kind of world in which we're dealing with people as

ministers of reconciliation and of healing is one in which the whole thing interpenetrates each other. Now I like to make the application of these relationships, particularly in the area of guilt. The relationship can be established in many other areas as well. All of the anxieties—fear, frustration, inhibition, loneliness, meaninglessness, despair, indecision—at every point the answers come right out of the great heritage, and they are answers that must be rephrased and rethought in terms of men's problems, and often in terms of our new and yet very old understanding of man's makeup. The time will permit taking only the problem of guilt, which is perhaps the heaviest burden that man has to bear.

III

The psychological problem, I would define this way—though perhaps not in the pulpit. It is the problem of the reconciliation of self-criticism and self-acceptance. Now self-criticism is a most valuable trait. The capacity to look at oneself as from the outside to see oneself as one is. It is part of our being made in the image of God. Indeed it is the capacity of transcendence, of self-transcendence. At the same time if we do that in the foregoing way, we are not always going to like what we see. In fact, generally we are not going to like what we see. Therefore, there follows the problem of self-acceptance. That too is a very important trait. Without self-acceptance I can't do my job, I'm no joy to those around me, I can't hold my head up. It's absolutely essential for a man to feel that he's O. K., that he's all right. Yet if he is properly self-critical, he will know that he is not O. K., and he is not right. And the reconciliation of these two things is to me at the heart of the human problem.

To jump the gun since I'm not going through the histrionics or dramatics of a sermon, we have the answer to that question right at the heart of the Christian gospel. And indeed one reason why I feel the Christian gospel is sound is that man's central problem is answered at the center of the gospel.

But we've not always presented the answer in a way that men could see that it related to

their problem. Men seek to solve their problems themselves in various way, as we do sometimes unconsciously. Generally speaking in the conflict between the desire for self-acceptance and the desire for self-criticism, we settle for the former rather than the latter. We find ways of numbing the sense of self-criticism in order that our self-acceptance may be maintained. The usual process is that of rationalization, excuse, or defense mechanism. Now I'm sure from your own personal experience, and from your pastoral and vicarious experience, that you know what some of these rationalizations are. Just to suggest a few. "After all, I'm only human; there are only twenty-four hours in a day; what do you expect of a man anyway?" "I have my faults, who doesn't?" "I'm as good as the next fellow, whom I may not like very well, but that's neither here nor there." "I can't help it, after all that's the way I was brought up. I was a Dead End kid, you know." "When I was twelve years old my analyst told me I had a traumatic experience—my mother glared at me." "That's the way I am, that's why I'm that way." "The Pikes have always had bad tempers, that's the way they are, and that's the way I am." Or we point up some good out of the evil. "I certainly gave him a piece of my mind. It will do him a world of good."

We find some way to lull ourselves into a feeling that what we did was all right, and we go over and over this process tiresomely enough, tiresome to our friends, very boring to God, really boring to ourselves. Night after night we go to sleep and we think over the day and the things we didn't get done, set the old phonograph record going, play over the old tiresome refrains. What does this do for us? It seems to reestablish our self-acceptance. It's a very poor way to do it, because first of all it does numb the sense of self-criticism. The result is we stay in the same old ruts year after year, we keep on being offensive to people in just precisely the same way, our same old irritating selves. Nothing changes—nothing happens. Finally our friends write us off with this devastating judgment: Well, that's just the way he is, after all. Now that is a terrible

judgment. That means you've lost the capacity of self-transcendence and your friends know it. You're really in a rut, and you've lost the most precious thing a human being has, namely, I don't have to be the way I am. It means I come closest to being like God by reflection and creation.

Now the second difficulty with this method is that it does not get rid of the sense of guilt, it simply suppresses it. It puts blankets on top of it and lets it sink right down into the unconscious, and the unconscious becomes fully stopped with all of this material, and it never digests it. Never. It stays there over the years and it festers there, and it can make us sick. It can distort our judgments. This is the area in which psychosomatics is most crucial. Suppressed guilt has its direct effect on the physical body. And the process of analysis, while it cannot get rid of the sense of guilt or bring any answer to it, can at least pull that suppressed guilt out to the surface again where still it has to be dealt with. I think it is very important we make that distinction between the role of the minister and pastor and the analyst. The analyst hasn't any answers. He might have some answers, but in suggesting any answers he is acting as priest, not as psychotherapist. There's no harm in that either, as long as he knows what he's doing, but it's a different role. There's nothing scientific about finding what to do with the material once you see it. The scientific process is in getting it out where it can be seen.

IV

What is the answer then? The answer is not to suppress it, but to deal with it. How do you deal with it? You can't carry the weight of it, because if you do, you'll lose your self-acceptance. The answer, of course, is obvious, though throwing this phrase at people before we have prepared them for it wouldn't give them any answer at all. The answer is "justification by grace through faith"—that's the answer. It means the proclamation of a God who has the resources to take into himself all the sin, the hurt, the filth of the world.

God's eternal work is not just in Christ on the cross, though in Christ on the cross we see it manifested and done once and for all. God eternally has been this way, constantly taking up the sin of the world into himself. I wouldn't say this to every congregation, for it has shocked people, but it is certainly true that God is in the moral universe, the great garbage collector of the world. Literally, he is that. He takes it, he can absorb it, he takes the blow and the hurt of it. We can't carry it. We don't dare suppress it, we don't dare carry it around with us. What else do you do with it? He takes it. And he takes it at a price. Whenever on the human relationship one person takes up the load of another person, whenever a wife takes back an errant husband and doesn't stand on a pedestal and say "whenever you can prove you are better, I'll take you back," but takes him back and, thus gives him that sense of acceptance which enables him to become more acceptable, she takes the hurt. Truly in the human realm as well as in the divine without the shedding of blood there is no remission of sin. And that old text which sounds awfully obscurantist and tent-meeting-like becomes soundest psychology. There just isn't any filling up of a gap even between two personalities when there has been a hurt without somebody taking it, and God somehow in the mystery of his being can take it. It is his very nature and property to forgive and to have mercy as we say in prayer, and the cross eternally demonstrates that.

How central this is in our message is displayed by the fact that it is not the Golden Rule that stands for the self-acceptance we see before us, it's the cross. That's what we have always before us. And this is the proclamation that God accepts the unacceptable thus enabling the unacceptable to accept itself though unacceptable. We must get full circle on this. To put it in personal terms, I can accept myself, because God accepts me, and if God accepts me, who am I not to accept myself? Have I a right to be more fussy than God? Carrying around a weight of sin all the time like a big ugly trailer behind my car all through life, going up a hill and not being able

to maneuver it is a blasphemy finally because God is willing to let all that go. If I must carry it around with me, I would become more delicate in my moral sensitivity than even the Lord God himself. And if God accepts me, I can accept myself and thus I have the confidence to become more acceptable, to become more like that which he has taken me for by free grace. And then I have a new motive for action, a new motive for goodness, namely thanksgiving, and what then is the test of Christian ethics in one to one relationships? We talked about the social ethic the first time, we talked about one's relationship to business and calling, that kind of smaller concentric circle, now let's talk about the one to one relationships. What's the key? To repeat exactly what God has done for me.

Christians should be experts in taking up the hurt out of other people's lives; hence our calling is a ministry of reconciliation. Christians should be experts in taking up the slack between themselves and others as God has taken up the slack between Himself and us. We should be co-redeemers with Christ of the world, taking up the hurt of the world. This is the measure of our task, motivation, thanksgiving. We have learned also from psychology the importance of motivation, and the most wholesome motivation there is, the psychologists tell us, is "eucharist" in the Greek—that is—thanksgiving. This is much more wholesome than the desire to earn status. The Reformation again settled that, but we haven't always been loyal to the Reformation. Salvation is not a prize to be won by earning it, sort of in the mood of the squirrel putting away nuts against a hard winter. Salvation is the here-and-now gift of acceptance by God, and good works are the fruit of the gift rather than the means of obtaining it. Thus St. Paul completes the theological phrase in Ephesians, and it's too bad, I think, that in the Reformation the whole phrase was not used, because it took other groups like Methodists to come along and complete it. Not that the Reformers didn't understand the whole scheme, but they tended to neglect part of this: "Justification by grace through faith *unto good works*." That's the

scheme. That puts everything in its right order. And St. Paul said it all. The fact is a doctrine like this which sounds just about as theological—indeed is as much a part of dogmatic theology as anything you can name—turns out to be the most practical factor possible even in the psychological healing of man. Now what is true in the realm of guilt and the answer for it, is true likewise of all of man's problems. We need first to know what the problem is in so far as we can learn from those who may not even know God themselves, but who have been busy studying man with earnestness.

V

Knowing what the problem is we must redefine our answers in terms of that problem; then having done so, we must go back and give our people the old-fashioned labels for the answer that we have given them in new-fashioned words. First of all, we owe something to the copyright owner, and second, we must remember that with the high mobility of population, they will be hearing preaching in other places and it's important that they be able to hook in somewhere, and recognize the Gospel when they hear it. In other words, I would say that one of the dangers of utilizing these new techniques, and in preaching in these new categories, is that it ends up looking like John Doe's answers to the human problem rather than Jesus Christ's answers. It is important that after John Doe's way of putting it has perhaps gotten across to them and they see the point, to say, "Now this is what the church has always been talking about when it said . . ." and then bring out the familiar phrases, because people ought to know when they hear a prayer or read a prayer book, or look into a confession of faith, or their articles of religion, that this is the same old business.

We talk about the complication of life, that sin is not a simple yea or nay, but that there is a lot in the depths that has moved us to a particular decision and that there is a lot in the sociology of life and the forced standards around us, and the bad decisions made before

we even got here, that has already distorted us, and we were already born into a sinful world. When we get that point across, then it is important to say that this is what the church has meant when it talks about original sin. And some of us at least are willing to say that original sin is not because of Adam and Eve, but Adam and Eve because of original sin, meaning that the narrative was developed to display the reality, rather than the reality depending upon the historicity of the narrative. But it is important to salvage and make meaningful and alive the old material and the old labels. On the other hand, it is a great mistake to start with the old material and the old labels, because people don't know what you're talking about. They're not going to listen if you say, "I'm going to talk to you today, dear friends, about original sin." But when you say at the end of twenty minutes that is what you *have* been talking about, they feel a little relieved themselves. They want the old Gospel authenticated, they want to feel that it isn't something you thought up last night or in the wee hours of the morning. They like to feel there is something more abiding, something more reliable than even what you say, much as they may like you. We can, if we will preach of the whole Gospel in these terms, speak with a ruthless realism. We can talk about the hu-

man situation extremely frankly, and with no fear of depressing our people, because the answers are not depressing. The answers are reinvigorating and refreshing, but men will not know the power of the answers until they know the real force of the questions. Our people must be willing to take them in the same way that a poor lady had to take the kind of comment her psychoanalyst made to her. He was very patient with her, but after many, many hours with her even he lost his patience and said, "Madam, you don't have an inferiority complex, you are inferior."

So it is that Kierkegaard summed up the whole Gospel in this wonderful set of words: "The Christian religion is the profound humiliation of man, the boundless love of God, and an endless striving born of gratitude." That approach to man and his problems turns out to be not only sound religion, but also sound psychology. It's enough that it is the former. But yet God has spoken through those who have known him not, and in His grace and mercy he is bringing even them around to know Him better, as we will talk with them and be open to their insights. Indeed they will talk with us and are open to our insights, all of which are God's insights since all truth is God's truth.

THE MINISTER AS SCRIBE

By JAMES T. CLELAND

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INTRODUCTION

We have looked together at "Prophet" and "Priest" as possible terms to describe part of the work of the Christian minister. I suggested, at the end of the last lecture, that these two offices depend on a third, an all important third. The minister must first be a "Scribe." I can almost hear the brooding resentment to this suggestion. "Woe unto you, scribes and Pharisees, hypocrites" is the text which rushed headlong from your memories. Surely this is the last, and least, word to describe a minister. If he does happen to be a scribe—which God forbid—all that can be said is that he shouldn't be.

Tradition is on the side of such an attitude. J. B. Weatherspoon is emphatic on the point:

... "The word 'Scribe' connoted a slavish literalism and traditionalism in the interpretation of the Scriptures that left men blind to their living meaning. These names had become associated with so much of pedantry, pride, hypocrisy and professionalism that Jesus probably did not think of them as possible designations at all."¹

Philip Guedalla once described the scribal attitude as "a professional aptitude for detail and a forensic profusion of second-rate reasoning." It evidently isn't a nice name.

Once again, let us look at the Biblical understanding of the word and then try to find out what we can make of it.

I. INTERPRETATION

With the return from the Exile and the development of the Law, there arose a need for interpreters of the written revelation. The prophetic point of view *per se* had largely ceased. It fell to the lot of the wise men and to the scribes to make day-to-day sense of the

prophetic insights, for the man in the street. It is all very well to be told that a man must do justly, love mercy and walk humbly with God, but what does it actually mean? How does one go about putting it into practice? It was the scribe who spelled out daily living under God, precept upon precept, line upon line, here a little, there a little. And common man was not ungrateful. There may not be many Psalms in praise of the Law, but the first is, and so is the longest (Psalm 119). Listen to them:

"Blessed is the man
who walks not in the counsel of the wicked,
nor stands in the way of sinners,
nor sits in the seat of scoffers;
but his delight is in the law of the Lord,
and on his law he meditates day and night.
He is like a tree
planted by streams of water,
that yields its fruit in its season,
and its leaf does not wither.
In all that he does, he prospers.

(Psalm 1:1-3. R.S.V.)

"Blessed are those whose way is blameless,
who walk in the law of the Lord!
Blessed are those who keep his testimonies,
who seek him with their whole heart,
who also do no wrong
but walk in his ways!
Thou hast commanded thy precepts
to be kept diligently.
O that my ways may be steadfast
in keeping thy statutes!

(Psalm 119:1-5. R.S.V.)

Teach me, O Lord, the way of thy statutes;
and I will keep it to the end.

(Psalm 119: 33. R.S.V.)

The growth of the synagogue gave the scribes their opportunity. They became the religious teachers of the people, who were beholden to their tutors. It is good to know what to do to be saved, if one wishes to be saved.

¹ J. B. Weatherspoon: *Sent Forth to Preach*, p. 17.

Ezra is the spiritual father of the scribes and he has defined for us the duties of a scribe: "For Ezra had set his heart to study the Law of the Lord, and to do it, and to teach his statutes and ordinances in Israel."

(Ezra 7:10)
It is a threefold mission: study, teaching, and practice. He must ponder the revealed word; he must instruct others in it; he must live up to its requirements in his daily living. I wish there were time to read a commentary on that succinct statement of Ezra's.

You will find it in the apocryphal Wisdom of Sirach, often called Ecclesiasticus, 38:24-39:11. It appreciates the fact that, to be an able scribe, a man must have leisure. The Greek word for leisure is *scholē*. To be a "scholar" one must have leisure! It was no job for a farmer, or a smith, or a potter. Such disciplined study leads to positions of authority and to a lasting reputation, because common-man benefits from scribal wisdom. Here is the conclusion of the matter:

"If he lives long, he will leave a greater name than a thousand,
And if he goes to rest, his fame is enough for him."²

Such a spiritual profession is not to be pooh-poohed lightly by a thoughtful person.

The scribe had a double duty. He had to expound the Law, the perfect revelation of the will of God, so that the Jew could keep the Covenant. This primary study is known as the *Haggada*, the *homiletical* elucidation of doctrine. But there was a second study, of almost equal importance, the *Halakah*, the application of doctrine in rules and regulations for minute observance by the religious community.³ They knew that sound instruction should have heaven for its father and earth for its mother, and so they sought to link the requirements of the Law with the contemporary situation in which ordinary man existed.

When we turn to the New Testament scene, we find our Lord at loggerheads with the scribes. He tangles with them on two counts. He is not always in agreement with their

interpretations of the Law, with the "Tradition." This is neither surprising nor devastating. The scribes of the Pharisees and the scribes of the Sadducees did not see eye to eye with each other on every deduction from the revealed word. That is obvious if we think of the question of life after death. Paul, with more shrewdness than honesty, once split the Sanhedrin on the matter of the resurrection of the body, and then slipped away from the ensuing uproar with the Roman tribune, while the Pharisees and Sadducees battled the issue tumultuously. The Bible sums up the scene in these restrained words: "the dissension became violent".⁴ It need not surprise us that Jesus differed on points of interpretation with them. We could start a first-class free-for-all here on baptism and the Lord's Supper, to say nothing of pacifism and race relations.

The second count is a more serious one. Jesus objected to the fact that they did not live up to Ezra's requirements. They studied; they taught; but they did not practice what they taught. That is one basis of his trenchant criticism in Matthew 23. Listen to how that chapter opens:

"Then said Jesus to the crowds and to his disciples, 'The scribes and the Pharisees sit on Moses' seat; so practice and observe whatever they tell you, but not what they do; for they preach, but do not practice.'"
(Matt. 23:1-3. R.S.V.)

He goes on to excoriate them for piffling, trivial expositions; but even then his denunciation is not because of the tithing of mint and dill and cummin, but because they neglected "the weightier matters of the law, justice and mercy and faith" (v. 23). They were "full of hypocrisy and iniquity" (v. 28), but not because they were scribes. It was because they were—what? Men. Sinful men. Bad men who had chosen to be scribes. When a good thing goes bad, it is a vicious thing. And the scribes of the Pharisees were corrupt; they were unsound at the core—in their hearts even more than in their heads.

It is not surprising then that scribe is not a term applied to the followers of Jesus in the

² The Wisdom of Sirach, 39:11 (Goodspeed).

³ These are rule-of-thumb descriptions of *Haggada* and *Halakah* rather than minutely accurate analyses of the two words.

⁴ Acts 23:10. See vv. 1-10.

early Church. The Church avoids it like the plague.⁵ Jesus himself had been hailed with the title "Rabbi" and "Rabboni", both "terms of respect addressed to teachers of the Law".⁶ But Jesus, himself, had not recommended it as a title for his followers:

"But you are not to be called rabbi, for you have one teacher, and you are all brethren."

(Matt. 23:8. R.S.V.)

Well then, why should we worry further about the title "scribe"? It may have been a good title once; it exploded the indignation of our Lord; it is not used as a descriptive word for the Christian from Acts to Revelation. Finis. Maybe. Yet, let me remind you that one of the loveliest things ever said by Jesus was addressed to a scribe:

"And when Jesus saw that he answered wisely, he said to him, 'You are not far from the kingdom of God.'"

(Mark 12:34. R.S.V.)

So let us see what we can do with the word in reinterpretation.

REINTERPRETATION

It is rather strange that in Matthew 23, after the ringing denunciation of the scribes and Pharisees, this verse is found:

"Therefore I send you prophets and wise men and scribes, some of whom you will kill and crucify, and some you will scourge in your synagogues and persecute from town to town."

(Matt. 23:34. R.S.V.)

Now, *there* is something to be thought about. Jesus has shattered their complacent confidence with a succession of "woe to you, scribes and Pharisees, hypocrites," ending with the rhetorical question: "You serpents, you brood of vipers, how are you to escape being sentenced to hell?" (v. 33). He goes on to say: "Therefore." Therefore, what? "Therefore, I send you prophets and wise men and scribes." "And scribes." The one who wishes to understand that verse is referred to Matthew 13:52:

"And he said to them, 'Therefore every scribe who has been trained for the kingdom of heaven is like a householder who brings out of his treasure what is new and what is old.'"

(Matt. 13:52. R.S.V.)

One exegete comments: "This is Matthew's ideal for the Christian disciple. He should be a rabbi, but one trained for the kingdom of heaven."⁷

Another commentator suggests that here Matthew furnishes an unconscious portrait of himself.⁸ There is our prototype; and there is our commission: to be a scribe of the kingdom.

We are not pioneers in Christian doctrine breaking trails for the first time, though we may be forerunners in its application to new ethical situations. We are the legatees of a revelation transmitted to us by God through the Bible and expounded and re-expounded by the Church. In an analogical sense, we are like the justices of the Supreme Court. We have to understand, *for our day*, the requirements of a written constitution. We are not private individuals expressing what we believe to be the voice of God; we are the educated heirs of a spiritual heritage which appreciates the fact that we are members of a continuing society—the Church, as the Church seeks to understand, elucidate and live by the Word of God under the guidance of the Holy Spirit. It is of interest to note that Christian in *The Pilgrim's Progress* passed through and was instructed in the House of the Interpreter *before* he reached the Cross where his burden rolled away. Several times Christian tried to leave the house and go on his way, but the Interpreter, the Holy Spirit, held him back to explain to him "one thing more." Then he was told to go on but "to keep all things so in thy mind."

That is our job: to be interpreters, to be scribes infused with the Holy Spirit. If we are not scribes, *why* do we turn to the Bible for the message of God? If we are scribes, *how* do we turn to the Bible for the message

⁵ In I Timothy 1:7 strong criticism is made of those who desire to be "teachers of the law," but evidently because they don't know what they are talking about. Cf. Titus 3:9.

⁶ Vincent Taylor: *The Names of Jesus*, p. 12.

⁷ *The Interpreter's Bible*. Vol. VII, p. 422.

⁸ *Ibid.*

of God? We must bring old things out of that treasure, and new things, too. Notice, not new things we have thought up, but new things out of our treasure, which is the Word of God, primarily found in Holy Scripture. It is our written constitution, and like Ezra we are to study, teach and practice it. All sermons are expository. They unfold the Word of God in a human situation.

To be a good scribe of the kingdom, there are three steps we must take in elucidating the Word of God for our people.

The first is exegesis. This is an analysis of a Biblical passage, or of any Word of God which stems from the Bible, be it found in a creed, or a hymn, or a prayer, or a person. It is an attempt to discover what the original message was for the person who wrote it down. We must first find what it meant in the environment in which it was first heard and broadcast. That requires the kind of discipline that a good B.D. course should offer, a discipline that should continue to control us in our active ministry. Since the Bible was written in Hebrew or Greek, we should be able to use these languages. If we cannot, we should compare several English translations, aided and abetted by a good commentary. We should know the difference between poetry and prose, between drama and law, between parable and proverb, so that we may not accept everything at its face value. Someone said that Jesus should be taken seriously rather than literally. The same is true of much of the Bible. We should know the historical setting of the various books. An inkling of the foreign policy of Assyria leads to a true evaluation of the Kiplingesque writing of Nahum. Ezra is the key to Ruth, as the D document is to Job. That leads us to discount an author's bias be it the priestly point of view of Chronicles, the D interpretation of Judges, or the Pauline loss of temper in Galatians. If we do not exegete with care, then we shall eisegete, that is, we shall read into the text, any text, what we would like to find there, pretending to the unwary congregation that it was there all the time. Some day they will catch us—angrily, amusedly, indifferently, but not to our advan-

tage. Exegesis demands honesty, and honesty demands what Justice Frankfurter has called a "dominating humility." We do not follow our desires in exegesis; we follow the leading of the Word, whether we like it or not.

There is a second step, exposition. Exposition is the unfolding of the eternal truth which has been laid bare by exegesis. It is the careful setting forth of the permanent value of a principle or an idea once spoken at, and for, a given time. It is the unfolding of a truth, that is always true, since God is the same, yesterday, today and forever. Not every verse of every chapter supplies such a truth. But there is such a truth throughout scripture in its totality—the loving outreach of God to man—to which every book bears witness to some degree. There is but one good news from Genesis to Revelation, understood and misunderstood; known in part and abused in part; appreciated and rejected. For the Bible is not only the revelation of God; it is also the account of what different kinds of men in different situations made of and did with the revelation. Once we know the Word of God (which is not the Bible, but which is found in the Bible), then we have a touchstone to discover if the idea taken from its environment by careful exegesis is worth expounding as one aspect of the eternal Word.

But we do not have a sermon yet, not even the raw material of a sermon. We have the makings of a good lecture, and that, too, is the job of a scribe. To construct a sermon, there is a third step to be taken: application. Application is the relating of the eternal truth, which is discovered by exegesis and elucidated by exposition, to the contemporary situation of the congregation in front of us. The whole reason for exegesis and exposition is this third step: that God's Word may be applied here, now, so that it may be re-incarnated in our parish today. It is interesting to know why 2nd Zechariah believed that the bells on the horses would carry the inscription, "Holy to the Lord."⁹ That we can find by exegesis. It is more alluring to discover that the eternal

⁹ Zechariah 14:20.

truth he was getting at was that in the Kingdom of God there would be no longer any distinction between the sacred and the secular. That we determine by exposition. But it is positively exciting to think and act on what it means for a Christian who believes that to some extent—but to a real extent—he is already, now in the Kingdom. That we make real today by application.

Exegesis, exposition, application, that is a scribe's job: to find in the Biblical past what is eternally valid and make it stirringly contemporary. It is an honorable undertaking whose outcome may well be blessedness.

CONCLUSION

Let me pull the three lectures together, now.

The happy task of the scribe is basic for the work of the prophet and the priest. To be a

prophet, one must speak forth for the God disclosed in the Scripture and pre-eminently revealed in Jesus Christ. To make Him known, one must be able to exegete and expound and apply. To be a priest, one must understand the heritage, the content, and the intent of worship. To be cognizant of that, one must read, interpret, and make alive the ritual and the ceremonial. The minister, today, willingly embraces the role of a scribe of the kingdom, so that he may be a Christian prophet and a Christian priest.

I should like to close with the use of a prayer by Martin Luther:

Almighty God, grant that all preachers may proclaim Christ and thy word with power and blessing everywhere. Grant that all who hear thy word preached may learn to know Christ and amend their ways. Wilt thou also graciously remove from the Church all preaching and teaching which does not honor Christ. Amen.

ALUMNI NOTES

(Compiled by Miss Elsie Olmstead. Please send news about yourself to her.)

'96—Walter H. Johnstone (*Change of address: 631 Knorr St., Philadelphia, Pa.*)

'99—Edward W. Moore (*Change of address: 10 High St., Auburn, Me.*)

ex-'14—Albert D. Knight (*Change of address: 28 Loomis St., West Hartford 7, Conn.*)

'17—Harold B. White (*Change of address: 310 Yale St., Olivet, Mich.*)

'18—Cedric E. Crawford (*Change of address: 13211 Second St., Chino, Calif.*)

'18—Harold E. LeMay, pastor of the Congregational Church in Cloverdale, Calif., (1953-57) is now pastor of the Congregational Church in Eliot. (*Address: Eliot, Me.*)

'18—H. Lincoln MacKenzie has resigned from the pastorates of the Congregational Churches in Calais and Red Beach, Maine, where he has been serving since 1952. His resignation will become effective in September, 1957. (*Address: 15 Lafayette St., Calais, Me.*)

'19—Charles D. Paul (*Change of address: 957 S. E. 13th Ave., Deerfield Beach, Fla.*)

'22—Clarence H. Clark has accepted a call to the First Parish Congregational Church of York, Maine, effective June 1, 1957. His former pastorate was with the Warren Congregational Church of Westbrook, Maine, 1948-57. (*Address: 70 Cumberland St., Cumberland Mills, Me.*)

'22—Albert B. Kettell has closed his pastorates with the Congregational Churches of Princeton, Waite, and Talmadge, Maine and is now pastor of the Congregational Church of East Concord, N. H. Mr. Kettell began his pastorate with the Princeton church in 1952 and with the churches of Waite and Talmadge in 1953. (*Address: 53 Mountain Road, R. 6, East Concord, N. H.*)

'23—J. William L. Graham has closed his pastorate in the Congregational Church of Bucksport, Maine, where he has been since 1954. (*Address: Blue Hill, Me.*)

- '32—Clifford W. Laws, who since 1946 has been serving the First Congregational Church in Ossipee Center and the Second Congregational Church in Ossipee, N. H., is now pastor of the Congregational Church in Bethel, Maine. (*Address: Bethel, Me.*)
- '36—Leonard W. Fowler has recently accepted a call to the South Congregational Church of Newport, N. H. He was formerly pastor of the Congregational Church of Athol, Mass., (1945-57). (*Address: South Congregational Church, Newport, N. H.*)
- '38—Gordon H. Washburn served as chaplain at the Seminary during the week of March 5, 6, and 7, 1957. (*Address: 397 High St., West Medford, Mass.*)
- '39—During Convocation Week, Homer and Evangeline Hughey had a serious automobile accident on the way from their home in Newport to Bangor to attend the lectures. They were both hospitalized, Homer for a short time, as the extent of his injuries was not serious. However, Evangeline suffered a broken elbow and contusions on the jaw and throat and has only recently been discharged from the hospital. Our best wishes go to Homer and Evangeline for a full recovery of health. (*Address: Newport, Me.*)
- '40—In December the First Congregational Church of Claremont, N. H., of which Forrest C. Higgins is pastor, celebrated the culmination of a three-year building project which included the modernizing and beautifying of the church edifice and the erection of a new chapel. Special dedicatory services were conducted by Forrest in the newly decorated church. Dr. Frederick W. Alden preached the sermon. (*Address: 85 Myrtle St., Claremont, N. H.*)
- '41—Ernest A. Gooding, Jr., chaplain at the State Hospital in Bangor, spoke recently in the Seminary chapel at the morning worship service concerning his duties and the different phases of his work as chaplain. (*Address: 411 Union St., Bangor, Me.*)
- ex-'41—Arthur M. Gillespie (*Change of address: 550 Emory St., Campbell, Calif.*)
- '43—Announcement was made on February 8, 1957, of the election of Theodore A. Webb as pastor of the First Universalist-Unitarian Church of Haverhill, Mass. Ted and Marguerite were honored recently by members of the Haverhill Church at a coffee hour following the Sunday service when Ted occupied the pulpit as a candidate. They expect to move to Haverhill in March. Since 1951 Ted has been pastor of the Universalist Church of St. Lawrence University, Canton, N. Y. He is also president of the New York State Universalist Convention. (*Address: First Universalist-Unitarian Church, Haverhill, Mass.*)
- ex-'43—Mrs. Lawrence W. Berry (Polly Clark) (*Change of address: 2800 Franklin Ave., Seattle 2, Wash.*)
- '44—Marion Flood French is presenting a series of seasonal meditations in the *Bangor Daily News* entitled "Lenten Windows." (*Address: 203 Warren St., Bangor, Me.*)
- '44—John P. Webster wrote the Lenten Meditations for Young People this year for the Congregational Christian Churches. (*Address: 12 South Main St., West Hartford 7, Conn.*)
- '45—Thomas H. Campbell was chaplain at the Seminary for the week of January 8, 9, and 10, 1957. Tom's son, Thomas Hubbard, is a member of the Senior class in the Seminary. (*Address: 111 Walnut St., Abington, Mass.*)
- '50—Robert H. Simonton is the author of the meditation for Wednesday, March 27th, in *The Upper Room* for March and April, 1957. (*Address: 19 Leavitt St., Skowhegan, Me.*)
- '51—Francis B. Allan (*Change of address: West Mountain Road, Glens Falls, N. Y.*)
- '51—Frederick Robie, Jr., since 1953, pastor of the Congregational Church in Madison, Maine, is now serving the Congregational Churches of Lincoln, Springfield, and Carroll, Maine. His new pastorate began on March 1, 1957. (*Address: 54 Lee St., Lincoln, Me.*)
- ex-'51—Fred P. Hewitt (*Change of address: 82 Sunapee St., Springfield 8, Mass.*)
- '53—Robert E. Carter is attending Albany Medical School in New York and is pastor of the Congregational Church in South Westerlo which is twenty miles from Albany. (*Address: South Westerlo, N. Y.*)

'53—Peter G. Gowing (*Change of address: BOQ SP 64, Room 106, U. S. Naval Air Station, Norfolk, Va.*)

'53—Stanley and Eleonore Johnson visited the campus in February. We had a nice visit together in the office and later went out to dinner where we continued catching up with all that had transpired since last we met. It was a pleasure to introduce Eleonore to Mrs. Szikszai, wife of our Old Testament professor, Dr. Stephen Szikszai, so that they could talk about their homeland in the mother tongue, German. Stan's church work in Wiscasset is going very well indeed and he is looking forward to graduation from Bowdoin in June. (*Address: 12 Summer St., Wiscasset, Me.*)

'55—John A. Lacey is now pastor of the Methodist Church in Belchertown, Mass. He was formerly pastor of the Methodist Church in Patten, Maine, 1955-57. (*Address: Methodist Church, Belchertown, Mass.*)

'56—Deale B. Salisbury is teaching in Hartland Academy. (*Address: Hartland Academy, Hartland, Me.*)

ORDINATIONS, INSTALLATIONS, AND RECOGNITIONS

'27—Francis D. Wallace was installed as Executive and Stated Clerk of the Presbytery and Executive Director of the Church Extension Board in Christ's First Presbyterian Church, Hempstead, New York, on Sunday, October 28, 1956. The order of service follows: Call to Worship, Rev. Willis A. Baxter; Invocation and Lord's Prayer, Scripture Lesson, Rev. Robert H. Robinson; Sermon, Rev. Hermann N. Morse; Service of Installation, Rev. John W. Van Zanten; Prayer of Installation, Rev. David M. Cory; Charge to the Executive, Rev. Paul S. Heath; Charge to the Presbytery, Rev. William T. P. Rambo; Benediction, Mr. Wallace. Before his election as the executive officer of the Presbytery Mr. Wallace was pastor of the Richmond Hill Church for eight years and of the St. Albans Church for twenty years. (*Address: 250 East Seaman Ave., Freeport, N. Y.*)

'31—Frederic E. Charrier was installed as minister of the South Congregational Church,

Peabody, Mass., on January 13, 1957. Those participating in the service included: Rev. Frederick M. Meek, Sermon; Rev. Albert Buckner Coe, Rev. P. Bishop Covell, Rev. Lewis E. Distant, '34, Rev. Edward A. Jones, Rev. Wilfrid J. Maclean, Rev. James C. Marshall, and Rev. Richard A. Wolff. (*Address: 9 Violet Road, Peabody, Mass.*)

'47—A service of recognition of the Congregational Church of Huntington, New York, and of installation of Robert S. Balfe as its first pastor was held at the temporary place of worship, the Y.M.C.A. of Huntington, on Sunday, September 30, 1956. The order of worship is as follows: Statement of Council by Scribe, Rev. William Hang; Charge to the People, Rev. Stuart C. Haskins; Sermon, Rev. Gerald Parker; Installation Vows and Prayer, Rev. Wesley Hotchkiss; Charge to the Pastor, Rev. Donald Strickler; Right Hand of Fellowship, Rev. Eugene Fowler; Statement of Reception of Church and Pastor, Mr. Melvin Cannon; Benediction, Mr. Balfe. (*Address: Little Neck Road, Centertown, L. I., N. Y.*)

'52—Eric W. Bascom, Jr., was installed as fifteenth minister of the Congregational Church of Laconia, N. H., on Sunday evening, March 3, 1957. The order of service follows: Call to Worship, Rev. Z. William Colson, Jr.; Invocation, Lord's Prayer, Old Testament Lesson, Rev. Ernest B. Johnson, Jr., '52; Responsive Reading, Rev. Pierre D. Vuilleumier; New Testament Lesson, Rev. William A. Binkley; Sermon, Rev. James W. Lenhart; Statement from the Council, Rev. Archibald Kerr; Minister's Vows of Installation, President Frederick W. Whittaker, '43; Church's Vows of Installation, Mr. Walter D. Ide; Prayer of Installation, Rev. Rodney W. Roundy; Declaration by the Moderator, Mr. Haskell T. Stimpson; Charge to the Minister, Rev. Eric W. Bascom, Sr., ex-'27; Right Hand of Fellowship, Rev. Everett R. Barrows; Charge to the Congregation, Rev. Frederick W. Alden; Benediction, Mr. Bascom. Following the service of installation an informal reception was held in the Church Hall. (*Address: 257 Pleasant St., Laconia, N. H.*)

'52—John E. Pickens, Jr., was installed as minister of Christ Church, New Smyrna Beach, Florida, on January 6, 1957. Those taking part in the service included

Rev. John E. Pickens, Sr., sermon; Rev. Herbert H. Deck, Rev. Robbins E. Ralph, Rev. Rankin L. Shrewsbury, and Rev. William N. Tuttle. (*Address: Christ Church, New Smyrna Beach, Florida.*)

vice an informal reception was held in the vestry. (*Address: Unitarian Church, Ellsworth, Maine.*)

- '53—A recognition service of Edward H. Dodge as pastor of the West Roxbury Congregational Church, West Roxbury, Mass., was held on Sunday, February 17, 1957. The order of service follows: Introit, Invocation and Lord's Prayer, Rev. William P. Gray, '53; Scripture Lesson, Mr. Malcolm D. Maccubbin; Sermon, Rev. James King; Statement by the Clerk, Mr. Frederick B. Kerrick; Charge to the Minister, Rev. Richard G. Hinds; Charge to the Church, Rev. Horace G. Robson; Prayer, Rev. Dewey A. Peterson, '53; Word of Greeting and Welcome, Rev. Herbert M. Worthley, '27; and Benediction, Mr. Dodge. An informal reception was held in the vestry immediately following the service. (*Address: 48 Bellevue St., West Roxbury 32, Mass.*)

- ex-'54—A recognition service of Harold F. Worthley as pastor of the Linden Congregational Church, Malden, Mass., was held on November 9, 1956. Those participating in the service included: Rev. Baldwin W. Callahan, sermon; Rev. Virgil V. Brallier, Rev. Robert C. Crawford, Rev. Eva Kimball, Rev. Cecil B. Murray, Rev. Westford Robbins, Rev. Carroll Taylor, and Rev. Gordon H. Washburn, '38. (*Address: Linden Congregational Church, Malden, Mass.*)

- '56—Edward A. Smith was ordained to the ministry by the First Unitarian Society of Ellsworth, Maine, on February 17, 1957. The order of worship follows: Call to Worship, Rev. Edward G. Ernst; Invocation, Rev. Walter L. Cook; Scripture Lesson, Rev. John E. Trowbridge; Sermon, Rev. Milton M. McGorrill; Vocal Meditation, Mr. Ernest R. Huntzinger, Jr.; Prayer of Ordination, Rev. Charles Gordon Cumming; Charge to the Minister, Rev. Marion J. Bradshaw; Charge to the People, Rev. Kenneth G. LaFleur, '56; Greetings from the Churches of Ellsworth, Rev. S. George Bovill, '54; Greetings from the Universalist Church of America, Rev. Albert C. Niles; Greetings from the Unitarian Church of America, Rev. Thomas Sinclair; Greetings from Bangor Theological Seminary, Rev. Stephen Szikszai. Following the ser-

BIRTHS

Congratulations to:

- '44—Blanche and Norman Brooks on the adoption of another daughter, Barbara Ann, on December 19, 1956. Barbara was born on July 7, 1956. (*Address: Oak-land, Iowa.*)
- '44—Phyllis and John Webster on the birth of a daughter, Deborah Ruth, in January, 1957. (*Address: 12 South Main St., West Hartford 7, Conn.*)
- '47—Elfie and Lawrence Small on the birth of a son, Lawrence Farnsworth, Jr., on Feb. 23, 1957. (*Address: 205 Spring Valley Road, Paramus, N. J.*)
- '56—June and Henry Hansen on the birth of a daughter, Virginia Ann, on January 18, 1957. (*Address: Smith Mills Congregational Church, North Dartmouth, Mass.*)

OBITUARIES

- '97—The Reverend John Bowen Jones died December 28, 1956. He was born in Aberdare, Glamorganshire, Wales, on September 25, 1868. In 1893 he received the B. Sc. degree from Hall's College, Sharon, Pa. Ordained to the Christian ministry in Newcastle, Pa., September 9, 1894, his pastorates included, Lenox, Ohio, 1897-1900; Palmyra, Ohio, 1900-06; Sharon, Pa., 1906-09; Edinburg, Ohio, 1909-13; Brookfield, Ohio, 1914-18; Hartford, Ohio, 1916-18; (supply) Palmyra, Ohio, (Pr.) 1918-20; Wayland, Ohio, (Fed.) 1920-24; Atwater, Ohio, (Cong.) 1924-28; Diamond, Ohio, 1928-53, pastor emeritus, 1953-56. Funeral services were held in Ravenna, Ohio, Rev. Fred Hofer officiating. Burial was in West Cemetery, Palmyra, Ohio.
- '02—The Reverend John Harold Gould was born in Vinalhaven, Maine, July 24, 1877. He received the A.B. degree from Bates College in 1904, the B.D. degree from Cobb Divinity School in 1904 and the

S.T.B. degree from Harvard University in 1909. In the academic year 1915-16 he did graduate study in the University of New Hampshire. He was ordained to the Christian ministry in Norridgewock, Maine, September 8, 1904, and served as pastor of the following churches: Norridgewock, Maine, 1904-08; Wareham, Mass., 1910-12; Haverhill, N. H., 1912-15; Union, N. H., 1915-17; Newton, N. H., 1917-20; Williamstown, Mass., 1920-27; Heath, Mass., 1927-29; Lanesville, Mass., 1929-35; West Bridgewater, Mass., 1935-40; Lynnfield, Mass., 1940-43. From 1943 to 1945 Mr. Gould resided in South Sudbury and in 1945 he was called to Lanesville, Mass., for a second pastorate, 1945-51. He became pastor emeritus of the Lanesville Congregational Church in 1951. Mr. Gould died in Gloucester, Mass., February 24, 1957. He is survived by a son, Leonard, of Gloucester.

'06—The Reverend Peter John MacInnes was born in Bretton Cove, Nova Scotia, Canada, on February 15, 1872. He attended the University of Maine, 1906-07, followed by graduate study at Hartford Seminary, 1907-08, and graduation from Auburn Theological Seminary in 1912. He received the B.D. degree from Tufts College in 1913. In 1920-22 he pursued special studies in the Emerson College of Oratory. He received ordination in the Universalist Church in Reading, Vermont, on July 14, 1915. His pastorates included: Westmoreland, N. H. (Cong.) 1908-10; Cannonsville, N. Y. (Presb.) 1911-12; Reading, Vermont, (Univ.) 1914-15; Concord, Vermont, 1915-19; Adams, Mass., 1920-22; East Boston and North Orange, Mass. He died in Athol, Mass., on October 12, 1946. Funeral services were conducted by the Rev. Charles H. Emmons of the First Universalist Church in Orange, Mass., with burial in Winthrop, Mass.

'07—The Reverend Charles Leon Stevens died in Bath, Maine, on February 5, 1957. Mr. Stevens was born in Warren, Maine, on July 14, 1881, graduated from Bowdoin College in 1909, and ordained to the Christian ministry in Phippsburg, Maine, on March 27, 1908. He served as minister in Phippsburg, Maine, 1907-11; Chicopee, Mass., 1912-14; Camden, Maine, 1915-17; in World War I he was engaged in Y.M.C.A. work in Brooklyn, New York, under the Navy department of

the United States, 1918-19. He later was minister in South Deerfield, Mass., 1920-31; Alfred, Maine, 1931-47. Mr. Stevens continued his residence in Alfred until 1947 when he moved to Phippsburg, Maine. Funeral services were held in the Central Congregational Church, Bath, Maine, on February 8, 1957, Dr. Cornelius E. Clark, '22, and the Rev. Craig H. Richards, '48, officiating.

'18—The Reverend Ernest Alexander McKenzie was born in Prince Edward Island, Canada, on June 11, 1892. He attended Mount Hermon School for three years before entering the Seminary in 1915, and following his graduation from the Seminary he received the A.B. degree from Bates College, 1920. On July 18, 1918, Mr. McKenzie was ordained to the Christian ministry in the Baptist Church, Haverhill, Mass. His pastoral record is as follows: Hallowell, Maine, 1918-19; Lisbon, Maine (Fed.) 1919-20; Plaistow, N. H., (Bapt.) 1920-26; Mt. Desert Larger Parish (residence, Seal Harbor, Me.) 1926-28; Concord, N. H., (Pleasant Street Baptist) 1928-46; Newmarket, N. H., (Community Church) 1946 until his death.

He is survived by his wife, Mrs. Isabelle (Ladd) McKenzie, and two sons, Malcolm E. of New York City and Burleson L. of Franklin, Indiana. Dr. Frederick W. Alden, Minister of the N. H. Conference of Congregational Churches and the Rev. Raymond F. Smith, Secretary of the United Baptist Convention of N. H., officiated at the funeral services on December 20, 1956.

ANNUAL MEETING OF THE ALUMNI ASSOCIATION

President Charles R. Monteith hereby calls the Alumni Association of Bangor Theological Seminary to meet in annual session on Tuesday, June 4, 1957, at 9:30 A. M., in the Chapel building at Bangor. Among the items of business will be consideration of an amendment to the by-laws proposing that the annual meeting be held on the Wednesday of Convocation Week and the semi-annual meeting on the Tuesday of Commencement Week. This proposal was approved by an informal vote at the semi-annual meeting on January 30, 1957.

BOOK REVIEWS

NO CROSS, NO CROWN—A STUDY OF THE ATONEMENT

By William J. Wolf. Doubleday and Co., 1957.
216 pp. \$3.00.

Bearing the same title as a tract written by William Penn, this book is presented by the author as a comprehensive study of the meaning of the Atonement from the gospel accounts to the present time. As such it is a valuable reference book, and is certainly one of the best surveys of the history of the doctrine of the Atonement known to this reviewer. It offers a careful and sympathetic analysis of Jesus' own teachings concerning reconciliation with God, of the Pauline metaphors to interpret the change in the human situation, the patristic attempts to define the meaning of the Atonement in more definite ways and scholastic, Reformation, and modern theories rooted in these traditions. For anyone who wants to take these great Christian traditions seriously, I can think of no more useful source.

But this is more than an historical review. It is certainly not a pedantic work with the dusty odor of medieval tomes about it. It is full of suggestive re-appraisals, fresh insights or restatements, and an appreciative treatment of the ideas which ought to raise every reader's level of evaluation. Beginning with the suggestion that the term "salvation" can with some justification be translated into the contemporary word "security," the author proceeds with his study to show that each major tradition in the understanding of the Atonement involves some significant aspect of man's total security. This is therefore not merely a comprehensive review, but also an attempt to make us aware of the comprehensive scope, and the many resources that are involved in our salvation. The author relies on the validity of the faith that the history of Christian thought represents the unfolding of revelation.

The author has made excellent use of other available studies, notably those of Vincent Taylor: *Jesus and His Sacrifice* and R. S. Franks *A History of the Doctrine of the Work of Christ*. I can think of no more rewarding reading to recommend for the Lenten season, for this year and for some years to come.

ANDREW BANNING

IN THE LAST ANALYSIS

By Adam Elliott Armstrong. Philosophical Library, 1956. 115 pp. \$3.00.

This is a book on philosophy and theology written by a layman. Mr. Armstrong is a manufacturer and inventor, recently honored by the city of Three Rivers, Michigan, for a successful career of fifty years as a manufacturer and a public-spirited citizen who has been a credit to the community. And he is also a man who has made philosophy a serious avocation.

I find myself in a difficult position in attempting to review this book fairly. There is much in it to commend. But in doing so it is hard to avoid the appearance of a professional patting an amateur on the back with a patronizing air for a very good attempt. On the other hand, to be critical of it would suggest an attitude of discouraging amateurs from engaging in pursuits which had better be left to the professionals. I certainly would not want to be guilty of the latter. Who shall say where the line is to be drawn between the two. Do not the philosophers promote the suggestion that we are all engaged in philosophical pursuit, whether we are aware of it or not? Certainly Mr. Armstrong has followed his avocation creditably. His brief sketches of some of the outstanding philosophers and their thought could easily be included in a brief history of philosophy. And he is not afraid to wrestle with profound issues.

But I still find myself disagreeing strongly with the author's major contentions. He attempts the debatable role of reducing all reality to one basic form, which he calls Energy. It is difficult to avoid the materialistic implications associated with Energy. The moral and spiritual values inevitably suffer by being reduced to a manifestation of Energy. Thus, in the discussion of good and evil, there is no reference to the idea of what "ought" to be. And God becomes the author of evil, in the sense that all forms of existence are some manifestation of Energy. Some basic distinctions are therefore swallowed up in the all-encompassing Energy.

ANDREW BANNING

THE THEOLOGY OF REINHOLD NIEBUHR

By *Hans Hofmann*. Charles Scribner's Sons, 1956. 269 pp. \$3.95.

Now that the career of Reinhold Niebuhr as teacher and preacher is in its later years, the attempts to trace the total pattern of his thought, and to evaluate it, are increasing. This one by Dr. Hans Hofmann, of the faculty of Princeton Theological Seminary, is a serious and noteworthy contribution to the list. The author, with a wide background of theological study in Switzerland, France and Germany, is uniquely qualified to see the significance of Niebuhr's thought in the light of, and in comparison with continental theology. He points out many parallels and contrasts between Niebuhr on the one hand, and Barth, Brunner, and Bultmann on the other. There is, for example, an excellent, if brief, comparison between Niebuhr's understanding of the idea of Myth, and that of Bultmann. (pp. 75-84)

The structure of the book follows the historical development of Niebuhr's own thought. The central theme, however, is that Niebuhr's theological work can best be interpreted as an explication of the relation between the gospel and the world. Hofmann sees the whole structure of Niebuhr's thought as pursuing the same inquiry which the Detroit pastor set for himself, namely: what is the meaning of the gospel for the modern world, and how can the issues of the modern world find an answer in the Word of God. According to the writer, Niebuhr conceives man as in the very center of the God-world-society relationship. This he holds to be the distinctiveness of Niebuhr's theological thought, in comparison with that of continental theology. The problems of society and history are centered in man, because of man's failure to understand himself, which failure is due to his sin. On the other hand, the possibility of renewal in the social order must come from man, in so far as man relates himself to God, through his repentance and humility, and translates this relationship into his social responsibilities.

The author makes frequent and ample quotations from the writings of Niebuhr, so that the book provides a good summary of Niebuhr's many works. It is somewhat regrettable that the manner of presentation is often more difficult than Niebuhr's own writing. There are times when the author's analysis of Niebuhr's thought is labored, so that Niebuhr himself speaks with greater clarity and subtlety. But this is undoubtedly a valuable guide to the theology of Reinhold Niebuhr.

ANDREW BANNING

JESUS COMPARED

By *Charles S. Braden*. Prentice-Hall, Inc., 1957. 230 pp. \$5.00.

Dr. Braden is Professor Emeritus in Northwestern University, and the author of several books in the field of the History of Religions. This, his latest book, is introduced with a chapter on Jesus. The point of view is that of a liberal Christian scholar. Jesus "embarked upon one of the oddest ministries the world has ever known . . . the violence of the cross was not able to destroy him . . . Whatever the christological level at which men have placed Him, they have agreed that in Him is to be found the clue to the nature of God and His purposes for the world . . . and they have agreed generally that whatever salvation means to man and his world is bound up in some way with Jesus, who saves His people from their sins.

In successive chapters Jesus is compared with Buddha, Krishna, Mahavira, Nanak, Confucius, Laotzu, Zoroaster, Moses, Mohammed. Dr. Braden first discusses the literary sources, distinguishing between the canonical and the non-canonical, the earlier and the later, in an attempt to determine the historic facts. Next he examines objectively and penetratingly the resemblances and differences between Jesus and founders; and finally sets forth the conceptions formed of them by their earlier and later followers, since Dr. Braden believes that it is through the actual conception formed of the founder by his followers that the greatest influence is exerted. The book is clearly written, and is valuable both for its insights into the non-christian religions and for the reflected light thrown upon the life and significance of Jesus.

CHARLES GORDON CUMMING

THE CALL OF THE MINARET

By *Kenneth Crogg*. Oxford University Press, 1956. 376 pp. \$6.25.

All students of architecture have admired the graceful symmetry of the slender minarets rising above the mosques in muslim cities. Innumerable tourists have looked up searchingly to discern the muezzin circling the top of the minaret, and calling with the human voice the faithful moslems to prayer. Familiar also to many are the words of the call: "God is most great. I bear witness that there is no God but God. Mohammed is the prophet of God. Come ye unto prayer; come ye unto God."

Professor Crogg, however does something other and much more than interpret literally the call from the minaret; he interprets clearly, sympathetically the life, character and teaching of Mohammed; the doctrines and practices of Islam, and the Islamic order for human society. He surveys the modern world, and the new problems political, economic, social, and religious that confront Islam. Actually inherent in the call of the minaret, if we would but hear it, is an appeal to the Christian world for understanding, concern, practical help, and great patience. The Christian church is obligated to retrieve the tragic failure of the sixth century church to present God, revealed in the crucified and risen Christ to an inquiring Mohammed. We need not to be reminded of the unchristian spirit manifested by the Western nations to the Islamic countries in the succeeding centuries. This book of accurate knowledge, and profound insight cannot be too highly commended to all who would understand Islam, the problem of the Near and Middle East, and the task confronting the Christian church in this twentieth century.

CHARLES GORDON CUMMING

HE THAT COMETH

By Sigmund Mowinckel, Translated by G. W. Anderson. Abingdon, 1956. 528 pp. \$6.50.

The author of this work, Sigmund Mowinckel, is one of the greatest contemporary scholars in biblical studies. Until the present time, only a few of his articles were available in English language, therefore it is of eminent significance that this book, which was published in 1951 in Norwegian, is now translated into English. The translator, G. W. Anderson, deserves our gratitude for the service of careful translation and for the meticulous editing of the reference material.

The book is divided into two parts. The first part investigates the concept of the future king in early Jewish eschatology. In a superb discussion on the royal ideology of the Ancient East, Mowinckel scrutinizes the reliability of the evidence for the farfetched assumptions of the Scandinavian school concerning the question of the divinity of the Hebrew King. His well-balanced reasoning must be heard in any future discussion on the divine character of the

king. "It is . . . only to be expected," he states, "that . . . the common oriental royal ideology would undergo in Israel quite fundamental changes under the influence of Yahwism and the wilderness tradition, and that many of the forms which were borrowed would acquire a modified or new content" (p. 61).

He traces the development of the Messianic idea from the ancient Israelite ideal of kingship and the motivating force of future hope, within the Messianic eschatology. Perhaps the greatest contribution of this work is Mowinckel's recognition of the role played by the Servant of the Lord in the consummation of the eschatological kingdom of Yahweh. "What no Messiah, as conceived by Jewish national religion, could perform, the Servant performs. He is victorious, not only over his opponents, but over the souls of men. He wins the hearts of his own people and of his enemies, as he has already won the hearts of poet-prophet and the prophetic circle. They tacitly disregard the Messiah, and quietly replace him by the Servant, as the overlord of kings and the plenipotentiary of God" (p. 256).

In the second part of the book Mowinckel discusses the problem of the Messiah in later Judaism within the general context of the eschatology of the intertestamental period. The concept of the national Messiah and that of the Son of Man are unfolded in the general framework of an inquiry into the apocrypha, pseudepigrapha, and the book of Daniel. The concluding chapter weaves together the individual threads of investigation by the presentation of Jesus' understanding of the Messianic responsibility: "The essential and decisive way in which Jesus transformed the idea of the Messiah was that he combined the thought of the suffering, dying, and exalted Servant of the Lord with that of the Son of Man, who will come again on the clouds of heaven" (p. 449).

This is, in the experience of this reviewer, the most detailed study on the problematics of the Messianic idea, which is presented in this work with all the ramifications of the question. Mowinckel's comprehensive research, his encyclopedic completeness, his methodological consistency, and his marshalled argumentation are foremost examples of sound scholarship. The importance of this work for biblical studies cannot sufficiently be emphasized, and, certainly, no serious student of the Bible can afford to overlook this volume.

STEPHEN SZIKSZAI

THE JEWS FROM CYRUS TO HEROD

By Norman H. Snaith. Abingdon, 1956. 208 pp. \$2.50.

As the introduction states, "This book was written to serve as a textbook for older scholars in schools and for students in colleges and universities" (p. 3). On the whole, the author successfully fulfills his goal. The book is divided into two parts. In the first part the history of the period between the rise of Cyrus and the destruction of the Temple by Titus in A.D. 70 is delineated. In the second part of the book the religious development during the same period is discussed under the titles: Restoration, Separatism, The Glorious Future, Messiah, Life after Death, Demons and Angels, The Law, Wisdom, The Logos, Temple and Synagogue, and finally Pharisees, Sadducees, and Essenes. The simple enumeration of the topics alone is very impressive, but the shortness of the book curtails much important discussion. The author makes a supreme effort to explain some of the most complex historical and religious problems in a few short paragraphs, which inevitably leads to oversimplification. His most serious oversimplification in the case of the Servant of the Lord must be mentioned here. Snaith identifies the Servant with the corporate personality of the Judean captives in Babylon. To be sure, this is a legitimate attempt to solve the enigma of the Servant. But Snaith fails even to mention the complexity of the problem and the many answers previously given to the problem of the Servant. No discussion on the Servant must disregard the ramifications of the problem and introduce this highly controversial issue in a misleading oversimplified form. This reviewer, who, to be sure, does not overestimate the importance of the Dead Sea material, was astonished to see that Snaith had completely disregarded the testimony of these important discoveries. Beyond these flaws, the book is a well-written and informative work, which might serve as a good starting point for the study of the religious picture of this significant period.

STEPHEN SZIKSZAI

JUDAISM: FOSSIL OR FERMENT?

By Eliezer Berkovits. Philosophical Library, 1956. 176 pp. \$4.50.

This is a polemical work disputing the evaluation of the role of Judaism and Jewry introduced by Arnold J. Toynbee in his monumental

work, *A Study of History*. Toynbee, as every student of history, is impressed by the preservation of the national identity and the survival of the Jewish diaspora, for this is a baffling and unparalleled sociological and historical enigma which defies the experiences of other dispersed nations. Thus Toynbee conceives Jewry as a living fossil, a dispersed "social ash." Our author argues against this evaluation of Jewry and proposes that the role of Judaism and the Jews is to be the ferment of history. This reviewer does not feel competent to enter into the dispute nor to answer the question posed in the title of the book. Mr. Berkovits has an impressive command of the biblical and rabbinical literature, and seems to know Toynbee's work. As a polemical writer, Mr. Berkovits does not always aim at objectivity but with sarcasm and contemptuous expressions he often prejudices the case; e.g.: he speaks about Toynbee's "idiotic idea" and "intellectual dishonesty" (p. 35), and of "the perennial distortions and falsifications to which Judaic universalism is still exposed at the hand of Christian scholarship . . ." (p. 70). Many of his statements are highly disputable, e.g.: "some of the publicans might well have followed Jesus; the people followed the Pharisees" (p. 117), or his insistence upon the thesis that the Pharisees are "the only authentic successors to the prophets in Israel" (p. 64). For students of biblical criticism, it is surprising to see that the author maintains the Mosaic authorship of the book of Deuteronomy (p. 56), and assumes that Hannah's song represents the very words of that "Israelitish housewife" (p. 62). Misprints, a novel and inconsistent system of biblical and talmudic reference, and occasional quotations without any reference are disturbing to the reader.

STEPHEN SZIKSZAI

YESTERDAY SPEAKS TO TODAY

By Ivan Lee Holt. Abingdon, 1956. 96 pp. \$1.75.

The author of this little book is a bishop of the Methodist Church. His long service in the Christian ministry, his acute interest in the problems of the American and Christian life, and in the different aspects of the ecumenical movement, and his active participation in World Methodist affairs and in the work of the Central Committee of the World Council of Churches vouchsafe the standards of the problematics of the book. The author utilizes the

books of five prophets (Jonah, Micah, Habakkuk, Jeremiah, and Haggai) for the introduction of modern contemporary problems and of the quest for their solution. The author's attempt to draw a parallel between American and Israelite history leads to serious distortions of the Israelite picture, e. g. "There are in the history of Palestine three very distinct periods: a period of isolation, a period of world contact, and a period of world absorption. In the period of isolation one finds the Hebrew people rejoicing in the fact that God had settled them in a favored land, a land whose geographical barriers made impossible any attack from the outside world" (p. 18). Also some of his statements concerning the prophets are completely unfounded, e.g. "They speak to their day and they protest against the attitude of the priests who seek God in the past and who feel that he was closer to the fathers than to the sons" (p. 7). His introduction of the office of seer as proclaimer of a messianic age as against the prophet who gives ethical interpretation of religion is sheer fancy (p. 33). Several inaccuracies and unfounded statements spoil the book's value, and become apparent whenever the author jumps from Old Testament times to modern problems of Isolation vs. One-World politics, to ethical responsibilities of modern Americans, or to problems of individual, national, and universal aspects of religion. In this reviewer's opinion it is unfair to use the prophets as spring-boards for the presentation of one's own ideas.

STEPHEN SZIKSZAI

SAINT PETER

By John Lowe. Oxford University Press, 1956.
65 pp. \$2.50.

The Dean of Christ Church, Oxford, has written an excellent little book on St. Peter. It was originally given in lecture form at the General Theological Seminary in New York, on the William Copley Winslow Memorial Foundation. It is largely dependent (as the author acknowledges) on Cullmann's *Peter*; but not every one has the time or the inclination to read through Cullmann's detailed and masterful study. Almost everything there is to know about Peter, from any point of view, is either stated or elaborated or referred to in Cullmann's work.

Dean Lowe's book serves another purpose, and serves it well. It deals briefly with three matters: Peter the historical person, Peter the martyr, and Peter as specially commissioned by

Christ. The first chapter admirably discusses the position Peter held among the twelve during Jesus' earthly ministry, and the part he played in the first years of the church's history until he disappears in Acts "in a kind of twilight, away from Jerusalem, moving or stationed in parts unstated."

The second lecture deals with "Peter the Martyr." Dean Lowe agrees that in all probability Peter was martyred in Rome. With regard to the excavations carried out since 1938 under St. Peter's on the Vatican, the author states that it is quite certain that Constantine (in 333 or earlier) believed that the place over which the basilica was set contained St. Peter's bones. Other investigations "come close to demonstrating" that a memorial monument to St. Peter existed on this site in the last half of the second century. Beyond this point one cannot know with any certainty. In the open space in front of the *aedicula* are several graves; but none can be said to be earlier than A.D. 70, and there is no assurance that they are the graves of Christians. No actual tomb has been found under St. Peter's; and bones that have been found need not be identified as the apostle's, for the site has been a cemetery. The Dean concludes, as does Cullmann, that in all probability Peter did go to Rome, and that he suffered there as a martyr. There he was commemorated at least as early as the second half of the second century; and there, or thereabouts, his bones may rest. More than this cannot be known.

On the third point, "The Primacy of Peter," the author deals mainly with Jesus' oft-quoted words to Peter found in Matthew 16:18f., "... thou art Peter, and upon this rock I will build my church . . . I will give thee the keys of the kingdom of heaven . . ." Is the "rock" on which the church is built Peter, or is it Peter's confession? The author concludes, with Cullmann—and, I think, quite rightly—that if polemical considerations are left aside "the rock must certainly be taken to refer to Peter personally." The word-play "necessitates" this exegesis, Luther to the contrary notwithstanding. Luther's exegesis of this passage was dictated by his association of Peter with Pope. Apart from this association the passage does not necessitate the emotional involvement which characterizes his discussions of it. Unfortunately Protestants, generally, have inherited and accepted Luther's biased exegesis, so that it has almost become a point of honor among Protestants to explain away the reference to Peter, or simply to disregard the passage as "unauthentic." But Protestants have enough differences with Roman Catholics

without refusing ever to agree with them, even when they are right.

Neither Dean Lowe nor Professor Cullmann, however, will accept the Roman Catholic view that the commission to Peter includes successors. "The laying of a foundation stone is a unique act, essentially unrepeatable . . . no one can take over Peter's function as the Rock man . . . no one can inherit his apostolic commission." And one must agree that an Apostle had no authority to "transmit his charge to another." To agree that Peter is the "rock" is not to agree that any successor of Peter can also be the "rock." Dean Lowe has written an eminently fair and balanced account of the great apostle.

BURTON H. THROCKMORTON, JR.

of some value because "Paul appreciated Jesus' essential teaching about God and man and the ethical life." But the gospel Paul preached about Christ is not seen to be relevant "for today." After the various other books of the New Testament are briefly handled, there is a concluding chapter on the canon, plus an Epilogue on "The Contemporary Christ and New Testament Study" wherein we are told that in studying the New Testament "we enter upon the great adventure with our faces set resolutely toward the frontier." Dr. Rowlingson received his bachelor's and doctor's degrees from Boston University in whose School of Theology he is now professor of New Testament Literature.

BURTON H. THROCKMORTON, JR.

INTRODUCTION TO NEW TESTAMENT STUDY

By Donald T. Rowlingson. Macmillan, 1956.
246 pp. \$3.95.

This book is well-titled. It is written to introduce its readers to New Testament study. It does not deal with the questions which are traditionally taken up in New Testament introductions—questions of date, authorship, provenance, etc.; nor does it deal with the content of New Testament thought. It rather seeks to inform one who would study the New Testament with regard to the kind of questions which inevitably arise and to the way in which one should seek answers to these questions. The book tries to describe the method by which and the point of view from which an enlightened twentieth century American should read and study his New Testament. This is an introduction written for a beginner.

The author begins by discussing the "goal" of New Testament study which he takes to be "that of appreciating Jesus as his life and influence are portrayed in the New Testament." The "appreciation of Jesus" is not a conspicuously happy phrase, to the reviewer's mind; but it is quoted here as indicating the point of view from which the whole book is written.

Jesus' life as narrated in the synoptics is then contrasted (over-contrasted, one believes) with the Johannine account. There follows a chapter on "The Historical Jesus" dealing with principles by which a life of Jesus may be arrived at. The rest of the New Testament is dealt with *seriatim*.

Much of Paul's theology is declared to be "outmoded"; but the apostle's letters are still

THE CHURCH UNDER THE CROSS

By J. B. Phillips Macmillan. 111 pp. \$2.50.

This is the most unusual book I have read on the subject of foreign missions, for that is what it is, told in a philosophical fashion rather than just relating day to day facts in experience. The missionary work of the Church of England in lands beyond the boundaries of Great Britain forms the background of the text. The approach to the subject of missions in this book is quite different from that of the Baptist Foreign Missionary Society, founded by the cobbler, William Carey, in 1795, and of the London Missionary Society, founded by the Congregationalists in 1797.

The author, the Reverend J. B. Phillips, known to many on this side of the Atlantic ocean as the newest interpreter of the Gospels and the Acts of the Apostles, has lifted the whole subject of missions out of the range of everyday happenings and has brought a new dignity to so-called foreign missions. He quotes frequently from letters in the files of the Colonial Missionary Society in London and in a clear fashion points out that the preaching of the cross need be no different from that which is given in Britain or America.

The story told by Mr. Phillips is a glowing testimony of the effect which native Christians have upon people of their own race, often outstripping in enthusiasm that of the white missionary from afar. The author tells of a hospital orderly in Uganda who exclaimed: "I have been reading the Athanasian Creed and I suddenly saw God really was in Christ reconciling us to Himself by the shed blood." Another incident is recounted of a man who had

been a hopeless wastrel all his life. One day he was persuaded by a fellow prisoner to go to church (a Bible Class meeting here). Noting the change which had come to a former cell-mate, he earnestly sought and came to know Christ as his Savior. A police guard said of him: "He was one of the worst; I've never seen such a change in a man!"

A West African missionary wrote: "They find honesty according to our standards so hard, not only to practice, but even to conceive, and whatever they do, they want a tangible and sure reward, for they are born traders, in things material and spiritual." The author presents the challenge which he has caught from the many correspondents, i.e., the missionaries, who write back home their problems, their attempts to resolve them, and, in many cases, the results. Obviously there are many problems which confront the advancing church, and headaches cannot be avoided. Then comes this significant sentence: "Probably within measurable time—possibly even within a few years—European leadership, which is already diminishing, may have to disappear entirely."

In his fourth chapter Mr. Phillips expounds "The Dodging of the Cross". Here he cites some of the dangers of prosperity, not only for the native but for the white business man, and points out that when Christianity becomes too easy and the cross is placed in the background, deterioration inevitably takes place. In the eighth chapter, "The Real Cross and a Manufactured Cross," Mr. Phillips comments following a quotation of a friend in the United States who had said that the author of a popular religious book had "substituted a plastic cross for the heavy wooden one which the Good Lord sometimes calls upon us to bear": that the reply was "not only amusing but very illuminating, for, human nature being what it is, we are all apt to evade the particular cross which God calls us to bear and then, to satisfy our consciences, invent a plastic one which looks impressive but is in fact perfectly comfortable to carry." As the reader follows the progress of this particular chapter, I feel confident he will be challenged by the common sense reasoning, so often illustrated by simple commonplace sayings such as this: "We are all familiar with the truism that 'people are more important than things'. For myself as I study the remarkable poise of Jesus in the Gospel stories, it appears to me that people are also more important to Him than time." The author has caught what he feels is a great need on the part of missionaries in a distant land viz., the need for companionship with people of their own kind, the kind of fellow-

ship they had with people of similar backgrounds. A perusal of this worth while book will call for a second reading, and after that I believe you will feel like doing what I am planning to do, write to a missionary in a distant field. The book is fascinating and challenging. I recommend it for study and as a challenge to youth.

HARRY TRUST

Lenox, Mass.

DAY IS DAWNING

By Bishop Otto Dibelius. *Christian Education Press*, 1956. 222 pp. \$3.50.

"There were giants in those days". There are giants still whose power lies in a faith confirmed in suffering and become radiant in humility. The ecumenical movement has been inspired by a number of such souls, and without a doubt the movement has also helped to bring them forth. Of all these we dare not overlook Otto Dibelius. This book will help see to it that he is not overlooked by our generation. In a world full of revolution, here is a soul in revolution. Early we find him in revolt against German pietism. In Scotland he found a Gospel that penetrated the life of a state. Bothered by narrowing concepts of the Church, he is further bothered because there is no good word for "ecumenical" in his German tongue. This fires his passion that all who love Him shall know not only the "Son of God"—but shall know Him as "the Brother of all" . . . In revolt against the madness of Hitler racialism, his heroism is hardly to be understood until one shares his conviction that only they stand in the true apostolic succession who are ready to "obey God rather than man". His revolt against conformity and uniformity is unusual in its phrasing—"The Father likes his children growing different and independent; He likes them free". Pleasant, complacent religious convention and formalism release the fire of his soul. "In prison cells and prison yards, the pleasant sophistries of orthodox theology were of no help." An intellectual of the first order, we find him in revolt against intellectualism . . . I have come to hate sophisticated arguing . . . I feel a great pity for sophisticated people. There is something horrible about the person who is always right" . . . "Why did Martin Luther ever say 'Here I stand'—Great words they are but 'they have furnished too many people with an opportunity to glorify their stubbornness." All the strange

divisions in the body of Christ leave him restless. Amsterdam and Evanston are the signals of hope. . . . "Too long we have misunderstood and ignored and misrepresented each other; this is our sin and we are heirs to the sins of our fathers" . . . As one lays this book down he says to himself—"If such things can happen to one man, they can happen to a race". One may be a fool to believe it. If we are—"We are God's fools".

RICHARD F. BEYER

Springfield, Vermont.

WHEN WE PRAY

By Wilmina Rowland. Friendship Press, 1955. 63 pp. \$.50.

This is a small paper-covered book packed with the power of intercessory prayer. It was written in order to "unite through prayer the youth of many countries which share in World Youth Projects". This purpose is carried out on descriptive pages telling about the Christian youth movement in each of twelve countries of the world. On pages opposite each country's story are prayers for or by youth of that country. Photographs from each country are included.

I shall ask my young people to use a copy of this excellent book in their meetings. I plan to use it in private and family devotions.

WILLIAM C. BISSETT

East St. Johnsbury, Vermont.

PRIVATE DEVOTIONS FOR HOME AND CHURCH

By John Joseph Stoudt. Christian Education Press, 1956. 173 pp. \$.30.

Mr. Stoudt makes an impressive contribution in gathering together this worship material. He has searched through hymnals and prayerbooks from European countries of the Reformed tradition, dating from the sixteenth to the nineteenth centuries, and has selected prayers and meditations which draw us near the throne of God.

Here is a book of worship in which we sense the need of utter reliance upon God; in which the Crucified and Risen Lord is made central in our devotions; a book of worship which helps us to pray meaningfully in many human circumstances.

WILLIAM C. BISSETT

East St. Johnsbury, Vermont.

STORIES FROM THE LIFE OF JESUS

By April Oursler Armstrong. Garden City Books, Doubleday, 1955. 256 pp. \$2.95.

Miss Armstrong has presented a type of book for children for which Christian educators have long expressed a wish. It is a Bible-centered storybook which displays the vitality and interest of modern adventure tales and it is factually accurate. She manages this in vividly poetic writing while holding to the standards of finest taste. Her selection is also excellent for the old favorites are here in new dress as well as some of the lesser known and more touchy types which we have hitherto hesitated to use in children's work.

This is a book that could be effectively used in place of the children's sermon in the pulpit and would be an excellent "emergency" book for the church school teacher and can be highly recommended to parents. Not the least of its charm lies in its fine illustrations by Jules Gotlieb, for they are simple and uncluttered in style yet full of strength. Its age range would most probably be 7-10 or Primary and Early Junior. It is a book worth endorsing fully.

MARION FLOOD FRENCH

Bangor, Maine.

CHRISTIAN SOCIAL ETHICS—EXERTING

CHRISTIAN INFLUENCE

By Albert Terrill Rasmussen. Prentice-Hall, 1956. 318 pp. \$.40.

"Great social movements in times of unrest, fear, and confusion can gather momentum and sweep up masses of frustrated and fearful people in support of goals that they basically detest . . . The Christian should have an anchorage before the storms that blow to keep him less tempest tossed; and, at the same time, he should live under a divine call that ought never to allow him to be complacent about the way things are or have always been." Thus the author sets the framework for a stimulating and helpful book in the field of social action.

The first six chapters face the "why" of social action. Many references to the Report of the Assembly of the World Council of Churches at Evanston make imperative another look at that vital document. The reassessment of the social gospel in the chapter on "Relating Faith to Social Action" and the

author's insistence on the full gospel as opposed to the individual or social gospel make stimulating reading. Not to be overlooked is the doctrine of the Church in the chapter on "The Faith We Profess." The first part of the book attempts to lay a religious basis for social action and Christian concern. In language laymen can understand and appreciate the author succeeds to a remarkable degree.

The last five chapters give the "how" of social action. "Sensitize, organize, investigate, discuss, decide and act"—is the way the writer organizes his material. A list of down-to-earth projects well within range of realization by almost any church group or social action committee, makes the book a valuable action guide. Christian Social Ethics ends on a theological note with a section on the "Doctrine of Christian Vocation" and "The Priesthood of All Believers." Chapter divisions, key questions for discussion at the end of each chapter, and a veritable mine of reference material make this book a highly usable tool in the field of Christian social action.

W. ROBERT MAYHEW

Bridgewater, Mass.

creates and respects that fundamental freedom. Thus a Christian education will persuasively recommend, in all legitimate ways, the acceptance of the Christian faith; it will show the intellectual and moral weakness of every competing faith and lack of faith. But it will also arouse, in the true Socratic tradition which the Christian Church at its best has always baptized and preserved, the latent powers of those who learn, and assist and encourage complete freedom of decision by placing all the necessary material for such decision within the reach of everyone. And if we have done our part in training our pupils' minds and feeling, and commending the Christian faith with the sincerity of those who have proved its truth for themselves, we can trust the truth thereafter to take good care of itself." Remembering that this symposium is written in the light of a teaching program in an English private school, it does provoke our thinking, forcing us to see that the program of a local church should be reaching out to a "community of professing Christians", young and old.

MALDWIN V. PARRY

West Hartford, Conn.

AN APPROACH TO CHRISTIAN EDUCATION

By *Rupert E. Davies. Philosophical Library, 1956. 159 pp. \$4.75.*

Here is a symposium by nine Christian leaders serving in the field of education in England. This book is indeed thought provoking in its interpretation of Christian Education. Too often we speak so lightly of Christian Education and present it in the narrow concept of the Sunday School Hour. Our writers are speaking of an approach to Christian Education in the fields of the natural sciences, mathematics, history, classics, literature as well as the study of scripture and worship.

"Education which is Christian will have as its aim the achievement of a community strong enough to deserve the term 'family', in which members owe brotherly allegiance to Christ, and large enough to afford opportunities for the all-around whole development of each individual."

"We see our way through the difficulty as soon as we remember that it is of the essence of Christianity (though it has not always been recognized as such) and therefore of Christian education, to preserve and insist on every individual's freedom of choice; for God Himself

PHILOSOPHICAL HISTORY OF CIVILIZATION

By *Jennings C. Wise. Philosophical Library, 1955. 404 pp. \$4.75.*

The reviewer of this book can easily assent to the propositions enunciated in the opening chapters, that a sound chronology is an essential element in history, and that the chronology suggested by the sciences of geology and astro-physics, and compiled from the Tamil calendar of the Hindus, Berossus, Manetho, and the Mayan glyphs is more reliable than that of the third century Africanus and the seventeenth century biblical chronology of Usher. The author recognizes the mythical and esoteric character of his sources and yet perhaps too confidently bases his claim to a reconstruction of historical knowledge upon them.

The book is an attempt to relate the evolution of man and culture to his physical habitat on the basis of the above mentioned documents and of what is now known about the evolution of continents and cultures from the sciences of geology and anthropology. It is held that the philosophy of antiquity is expressed through similar and concurrent myths traced back to universal primordial concepts

known as the Primordial Universal Wisdom Philosophy, otherwise called the Secret Doctrine which found expression in the Serpent Cult of the Mayas and to which it is claimed all known religions have been traced. It exerted a religious influence upon written scriptures but was modified in historical scriptures by the introduction of anthropomorphic gods. Many claims are made for mathematical proof of the hypotheses and conclusions suggested but they are not convincing to a non-mathematician and perhaps will be less convincing to a mathematician. The book is not addressed to the average reader, and indeed few historians will be able without great labor to check the author's claims and sources since his conclusions rest largely upon his individual interpretation of myths and esoteric documents from the world of literature, languages, history, religions, and cultures.

HERBERT L. SEARLES

Los Angeles, California.

UNDERSTANDING AND COUNSELING
THE ALCOHOLIC

*By Howard J. Clinebell, Jr. Abingdon, 1956.
252 pp. \$3.75.*

Almost every minister who has made any kind of specialty or hobby of the study of alcoholism and the counselling of its victims has wanted to write a book about it "some day when he could get around to it". Well, here is one minister who has gotten around to it and his book is good.

Howard Clinebell is a young Methodist minister near New York who also does some teaching in New York University's department of Religious Education. His credentials include special studies at the Yale Summer School of Alcohol Studies and a doctor's degree from Columbia University, where his graduate work concentrated on religious approaches to the problem of alcoholism. For six years he carried on a research program, the results of which are comprehended in this book. It is a book not "about alcohol but about the sickness called alcoholism."

This reviewer has had at least the average experience of the parish minister in dealing with the problem of alcoholism, and possibly more than the average. I am sure this book would have helped me greatly if it had been available fifteen years ago; I am sure because it has helped me to read it now. I recommend

it highly to any younger minister starting out in the field who finds himself offered opportunities to help both the alcoholic and the alcoholic's family, but feels himself to be somewhat lacking in direct experience or knowledge of the modern approach to the problem. To ministers in the field with longer years of service this study will fill in some gaps and will serve to solidify and codify their own experience. For any of us confronted with the practical challenge of seeking to apply the very realistic resources of the Christian faith to this great area of need, this book can be of great and lasting value.

ARLAN A. BAILLIE

Wilmette, Illinois.

ULTIMATE QUESTIONS

*By Nathaniel Micklem. Abingdon, 1955. 136
pp. \$2.00.*

"Ultimate Questions" is a good title for this book. It began as a series of lectures in England, delivered to a group of university scholars and teachers of various fields; then was expanded and delivered again as the Cole Lectures in Vanderbilt University, Nashville, Tennessee. The author, an eminent free church theologian in England, was for many years principal and professor of dogmatic theology at Mansfield College, Oxford.

Although his professional field is "dogmatic theology", Nathaniel Micklem is by no means a "dogmatic" theologian in the narrow sense of the term. In these chapters he is tackling the basic and ultimate concerns of Christian doctrine and is seeking to present them positively and attractively to the searching mind and spirit of contemporary man. "I would make my appeal," he writes in the foreword, "to candid and religious minds who are offended by traditional presentations to consider afresh whether in the light of history we may not regard the great symbols of the Christian tradition as pointing to those last secrets which only may be apprehended, and that imperfectly, by faith."

In my judgment the author makes his appeal successfully. The minister or other professional religionist will enjoy the confirmation it brings to views already held, or will profit by the challenge it presents to a differing point of view. Scholars and students in fields other than religion need to read this book, for it will

do them good. And the layman, too, will enjoy the lecture-type style of presentation which makes the subject matter more easily digested than the technical language of many a theological treatise.

ARLAN A. BAILLIE

Wilmette, Illinois

THE MEANING OF AMERICANISM

By Robert N. Becke. *Philosophical Library*, 1956. 180 pp. \$4.75.

This book won the \$1000 prize in the 1956 Philosophical Library essay contest. It is a professional philosopher's attempt first to analyze and then to evaluate the philosophic and religious basis of American democratic beliefs. The author analyzes the American democratic beliefs. The author analyzes the "myth" into four constituent elements: a moral ideal, or a statement of the good; the nature and role of law; the value of public opinion; and the meaning of justice. He finds that on each of these points American beliefs are derived from sources such as Puritanism, the philosophy of the Enlightenment, and, above all, the individualism of John Locke. But Mr. Becke argues that the amalgam of beliefs which characterizes the contemporary American mind fail to provide an adequate theoretical basis for American democracy. The major defect is the lack of a *positive* conception of the dimension of "personality," and it is his ultimate intention to make good that defect by introducing a "personalistic ethic." Such an ethic involves a return to the political idealism of men like Hegel and T. H. Green, but an idealism which is to be cleansed of the objectionable elements of absolutism, metaphysical transcendence and political organicism. Its basic principle is that the individual personality must be treated as an end in itself; all inferences for political philosophy and for actual political life must be derived from, or consistent with, that principle. In this way, Locke's atomism is to be transcended, or perhaps completed, by the adherence to a personalist ideal.

The historical portions of this book indicate that the author has drawn upon a great variety of works on American intellectual history, and in this respect it is a very useful summary for those who cannot turn to the original texts. On the other hand, he treats Locke's political philosophy—which is after all the core of his problem—with too little care or method. To

mention but one crucial point: the status of natural law and the character of the state of nature are very ambiguous in Locke's writings; yet the author fails to grapple with those ambiguities, even though their understanding is essential to establishing Locke's own thought on the relation of the individual to political society. As for the positive suggestion of a personalist ethic, the author's treatment is provocative, but as he himself admits, it is only a "sketch."

RICHARD H. COX

Cambridge, Mass.

CHRISTIAN ESSAYS IN PSYCHIATRY

By Philip Mairet. *Philosophical Library*, 1956. 187 pp. \$4.50.

According to the introduction, this "book" was first proposed by a group of Christian doctors who thought that a considered statement on psychiatry from a Christian standpoint was called for." The book is a symposium of ten essays by distinguished psychiatrists, theologians and one educator. The title of the essays, the name of the contributors, with brief statement of their training and experience is stated in the table of contents.

Essay I deals with "The Nature of the Problem." It shows that the psychiatrist, the minister and the priest are concerned, each in his own way, with man's needs, and one of these is the need to believe in God. The author shows that there is nothing about a belief in psychiatry which makes impossible a belief in God; and nothing about a belief in God which makes impossible a belief in psychiatry. Essays II and III discuss such topics as "Current Concepts In Psychiatry," including the history and the scope of psychiatry, various methods of treatment, and the concept of the unconscious mind, psychological analysis, the Freudian, Adlerian and Young's principles.

The next two essays are devoted to the religious development of the individual, and the stages of development of the religious attitude in children. Essays VI and VII deal with the phases of psychic life, the relation between the religious attitude and insight, and individual psychiatric treatment.

The following two essays cover such topics as the constitutional approach to psychiatry, and the theological and psychological meaning of guilt. Essay X deals with characteristic symptoms in mental diseases, such as the patient who is out of touch with the outside

world and has no insight into his condition. This causes a change in the normal personality, secondary symptoms like delusions and hallucinations, and sometimes religious delusions and hallucinations.

While the essays show the difference in approach in mental illness by psychiatrists, priest and ministers, they emphasize the fact that man's needs are physical, psychological and spiritual, which are best ministered to by trained Christian leaders in psychiatry and religion. Young professional workers, like psychiatrists, psychologists, priests, ministers, teachers, medical and theological students, parents and laymen alike, should find much to help them in this important book, which will give them a better understanding of mental and emotional illnesses. The reviewer believes that the young professional worker will derive much scientific and religious understanding from reading this book, and therefore will be able to administer more appropriate treatment to people who are unhappy with physical, mental, emotional and spiritual problems.

CARL J. HEDIN

Brewer, Maine

THE LEIBNIZ-CLARKE CORRESPONDENCE

By H. G. Alexander. *Philosophical Library*, 1956. 200 pp. \$4.75.

This famous interchange of polemical letters on physico-theological themes between Leibniz and (through a disciple and apologist) Sir Isaac Newton, has strangely enough remained unpublished since the original edition of 1717. It is herewith presented to the serious reader not simply as a careful reprinting of the 18th century text, but as a fine example of 20th century critical maturity in the handling of ideas, and their framing in a just historical perspective.

For Professor Alexander has given us an introduction of more than fifty pages, supplying the requisite historical and biographical data together with an analysis of the argument. More, he has added an extremely well-informed final section entitled, "The Problem of Space and Time," in which the conflicting views of Newton and Leibniz are analytically expounded and then illuminated and evaluated in the light of a historical reporting of the space-time controversy from Newton and Leibniz to Kant, Mach, and Einstein.

The correspondence is then quite patently an important chapter in the history of "natural philosophy," i.e., physics. But in equal measure

it is a document in the history of natural theology; indeed, theology was the *fons et origo* of the dispute. In 1715, Leibniz, in a letter to his friend and pupil, Caroline, Princess of Wales, charged Newton with responsibility for the decay of natural religion in England, entering as particulars, *inter alia*, the Newtonian doctrine that "space is an organ, which God makes use of to perceive things by," and further complaining that Newton conceived God as under the necessity of intervening now and again to keep his cosmos in running order—"to wind up his watch from time to time." At Leibniz' request, Caroline relayed this letter to Newton and his disciple, Samuel Clarke, and the final battle of the Leibniz-Newton war began.

Observing the battle from the privileged elevation of our century, we find it difficult to side whole-heartedly with either combatant. Both appear, to modern taste, to make the angels weep with their fantastic tricks of dogmatism. But for this very reason, I would strongly commend the reading of these letters. Amidst a world that seems so often to have failed to advance spiritually beyond the measure of earlier centuries, here at least is evidence of our progress. To us in these latter days have been given the sweetly human uncertainties of empirical theology.

RONALD B. LEVINSON

Orono, Maine

THE PRAYERS OF SUSANNA WESLEY

Edited and Arranged by W. L. Doughty. *Philosophical Library*, 1956. 63 pp. \$2.50.

This tiny book (pages about 4x6½ inches) contains forty prayers, each beginning with from six to twelve lines of poetry. The poems, we are told in the foreword, are, with one exception, taken from the first complete Methodist Hymnbook. The prayers are adapted from the written meditations of Mrs. Susanna Wesley, the mother of John Wesley, the founder of the Methodist Church. There is a four-page sketch of the life and character of Mrs. Wesley, including a long quotation from Adam Clarke's *Memoirs of the Wesley Family*.

These prayers are expressions of praise and adoration on the one hand, and of personal piety and aspiration for holiness on the other. There are no intercessory prayers, no petitions for the welfare of anyone else, including members of her own family. Other people are ignored. These are intimate conversations of a pious woman with her God. She was appealing

for help to "achieve that consummate prudence, great purity, great separation from the world, much liberty and a firm and steadfast faith in the Lord Jesus that will enable me to manage the common affairs of life in such wise as not to misemploy or neglect the improvement of my talents; to be industrious without covetousness; diligent without anxiety; as exact in each punctilio of action as if success were dependent upon it, and yet so resigned as to leave all events to Thee and still attributing to Thee the praise of every good work."

In a prayer of praise (No. 18) she ascribes to God "infinitely perfect mind," holiness, per-

fection, power, wisdom, justice, goodness, truth and glory. One might wonder if any reference to love was merely an oversight. The editing and rearrangement of this material has made it less authentic as historical source material. As a book to aid personal devotions it would be suggestive, but the 18th century language, and thought patterns not currently familiar, might not appeal to most people. As a source of added insight into the thinking and spirit of Susanna Wesley it will benefit the student of Methodist beginnings.

ELWIN L. WILSON

Bangor, Maine

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